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A
HELP
TO
THE BOOK OF GENESIS,
ON
THE LESSON SYSTEM
OF
Teaching:
Containing
THE TEXT, WITH EXPLANATIONS,
FORMING
A PARAPHRASE,
A
CATECHETICAL EXERCISE,
AND
Practical Lessons.

"Why call ye me Lord, Lord, and do not the things which I say?"
Luke vi. 46.

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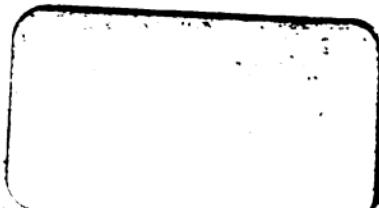
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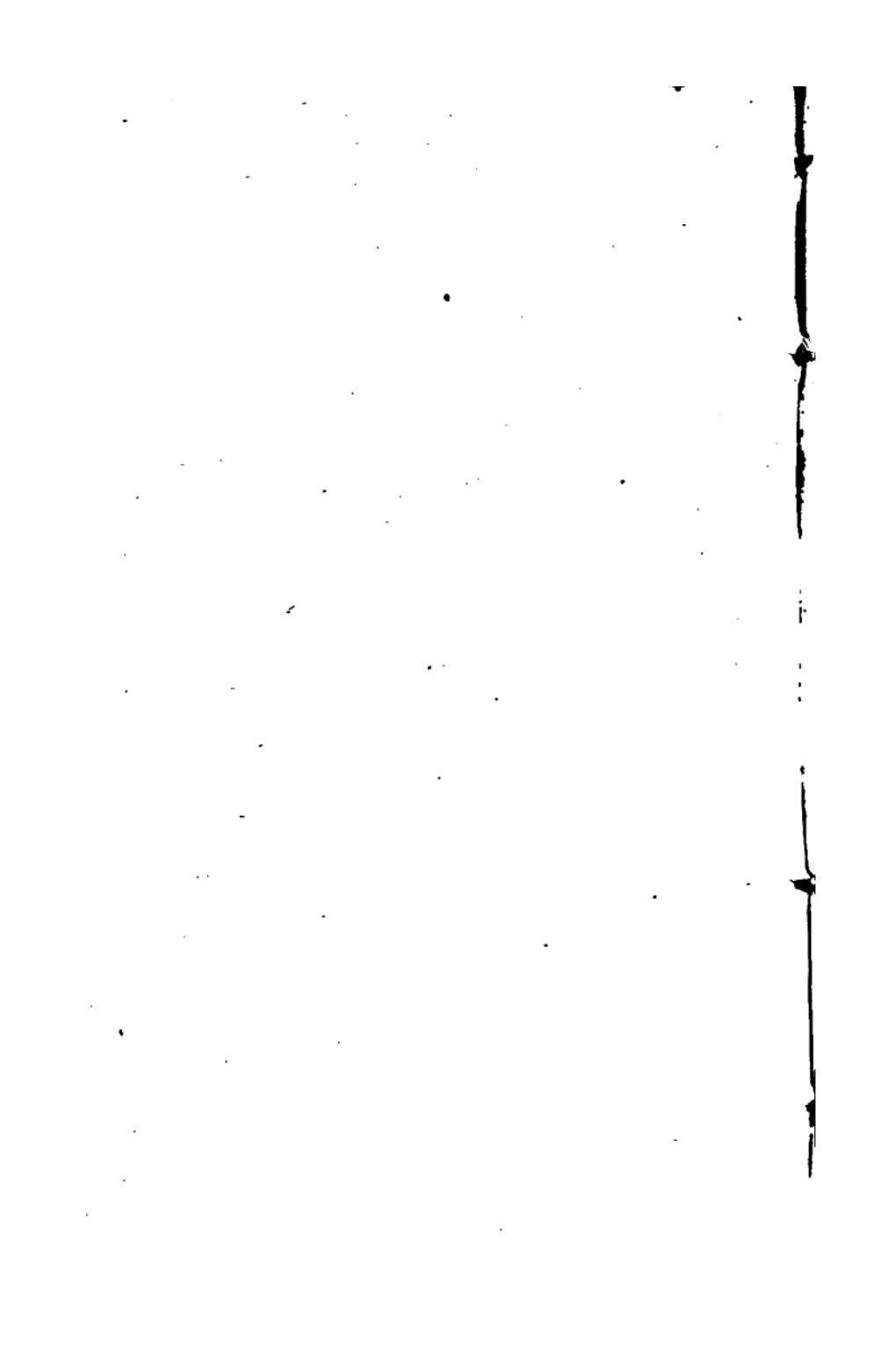
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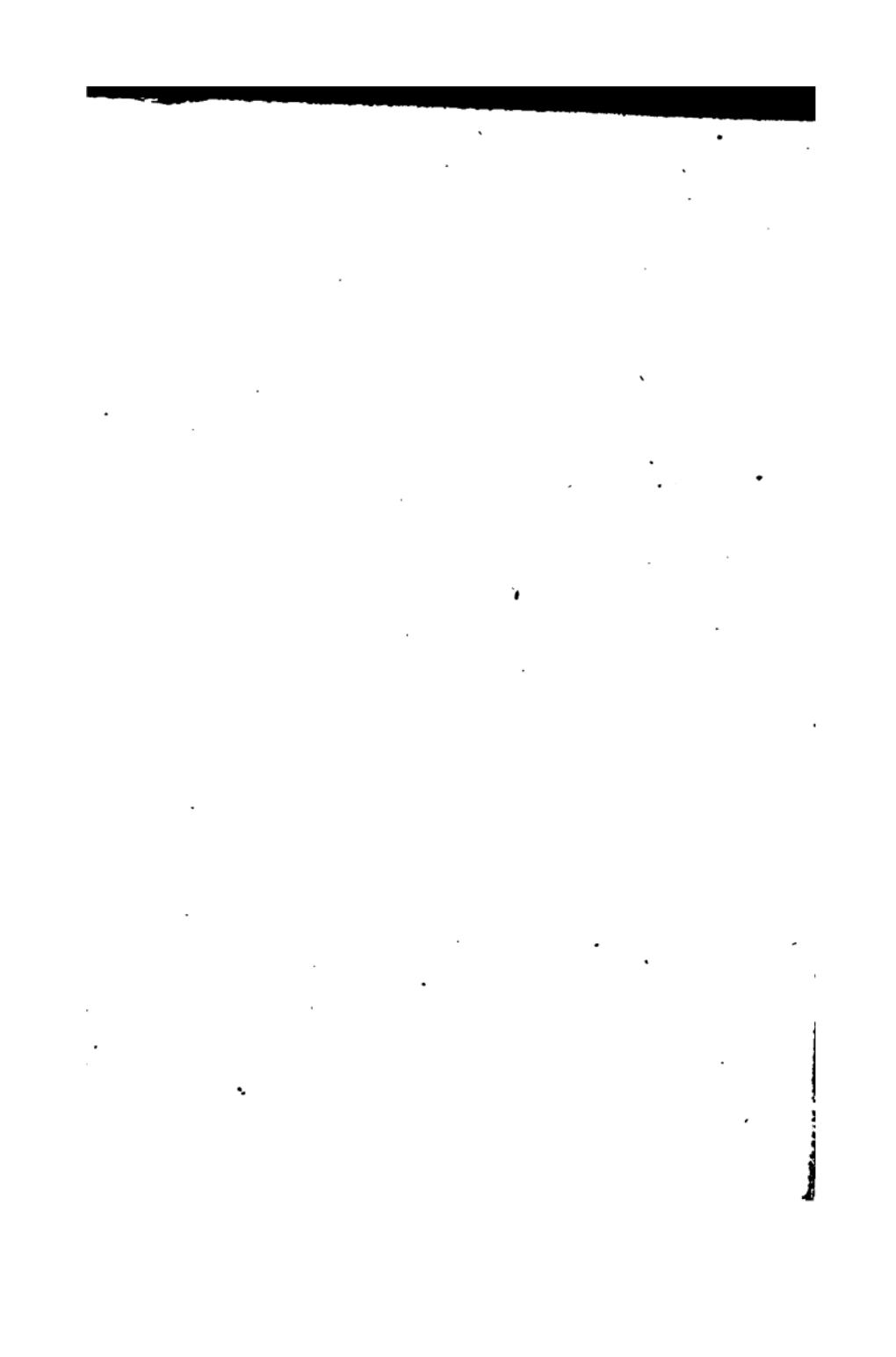


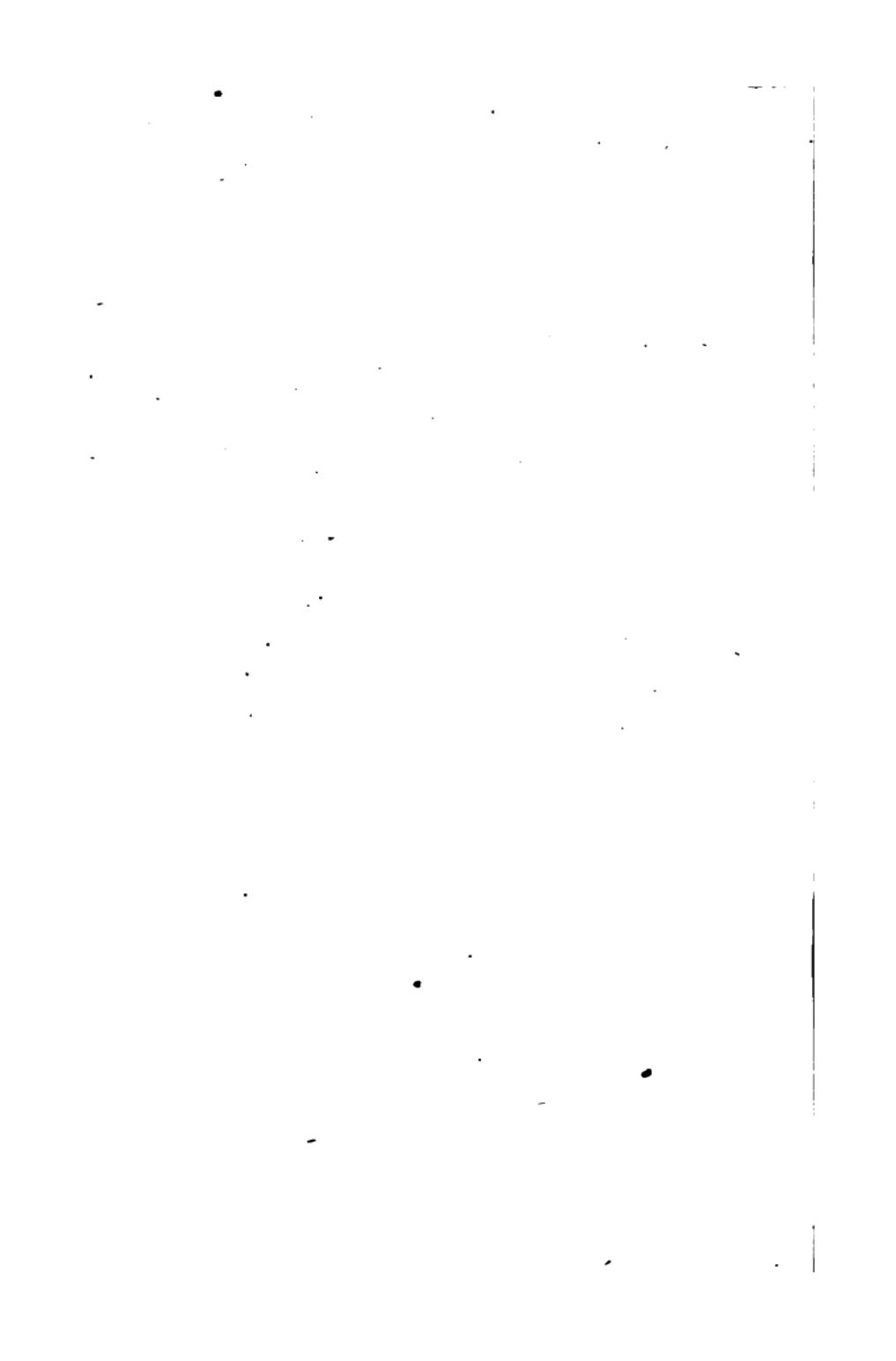


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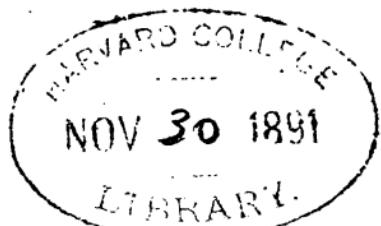
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INTRODUCTION.

THE Bible is confessedly the most valuable possession of man ; and yet we are too ready to be satisfied with the bare confession that it is so, without troubling ourselves much by inquiring in what its true value consists, that it is valuable, not in itself, but in the effects which God, in giving it to man, has designed it to produce, is a truism, which every person will admit ; and yet not a few Christians, if pointedly asked to explain what that object really is, would be at a loss for a very definite answer. To this vagueness of idea concerning the design of Scripture, much of the formality amongst Protestants, many of the errors in religious education, and all the superstitions of Catholics, may fairly be traced.—The reader would find it interesting, and very profitable to himself, were he here to pause for a little, and to make up his own mind on the subject before proceeding.

The Bible has not been given merely to satisfy our natural curiosity about those great and glorious things which it, and it alone, has revealed to man ;—nor has it been given principally, and as its ultimate object, to make known to fallen men the being and perfections of God ;—nor to give the history of his doings and dispensations to his church and people ;—nor to declare the way of

salvation by the gospel ;—nor even to give direct precepts and commandments for the regulation of his conduct. Its grand and ultimate object lies above and beyond all this. These are merely the materials by which the Spirit works,—the means which Infinite Wisdom has thought proper to use,—for the purpose of attaining the final issue,—the grand consummation of all God's dealings with man.

Nature, reason and revelation, all concur in establishing, that the well-being and happiness of every rational intelligence are in exact proportion to his virtue ;—or, in other words, to his likeness to God, and the nearness to which he approaches, in his disposition and conduct, to God's moral image. This moral image, once perfect in man, has been defaced by the fall. All the miseries of humanity have been the consequence of its loss ; and not a shadow of hope remains for man, except in connexion with its restoration. When this is again restored, he will again be happy ;—but, till it be obtained, he must remain wretched and miserable.

The sanctification of our nature, then, is the great end which the Almighty has in view, in every one of his gracious dealings with man. The whole economy of both Old and New Testament dispensations, in so far as man is concerned, is intended purely and simply to raise the ruins of the fall, and to stamp anew on the soul the moral image of God. For this purpose was the covenant of grace revealed ; and rites and ceremonies, and types, and prophecies, promulgated under the Old Testament : For this purpose the Son of God descended to earth ; and, by his obedience and

INTRODUCTION TO GENESIS.

death, cleared the way for the accomplishment of this great renovating work in man. This work is now committed to the operation of the Holy Spirit, and is effected *solely* by the truths of the word. This gradual renovation of the fallen nature of man, then, for the purpose of fitting him for the enjoyments of heaven, is the great end which God has in view in giving us the Bible. When it is, in any case, so used as to promote and accomplish *this object*, it proves to that person "the savour of life unto life;" but when it fails in *this*, however much it may be read, or however laboriously it may be used, it is, and will be, to every such soul, "the savour of death unto death."

That this conversion from the power and pollution of sin, and the gradual sanctification of our nature, is the great and ultimate object intended by the Holy Spirit in the use of the Bible, is obvious from the whole analogy of Scripture, and from innumerable passages scattered throughout both the Old and the New Testaments. It is, therefore, a matter of deep interest to all who are in possession of the Bible, and especially to parents and teachers, who have to communicate the knowledge of its contents to others, to know whether they are using this best of all temporal blessings in such a manner as is most likely to accomplish, in themselves and others, the great end which God had in view in bestowing it. Is the manner in which we generally use and teach the Bible best calculated for this end? Will it be attained by merely reading it? By learning it? By frequently repeating it?—No. Our Lord tells us, that all this may be done, and done with much show of piety and zeal, and yet the house which has been ~~thus~~

built and which may have perhaps taken a whole life-time to finish, when it comes to be tried, "shall fall ; and great shall be the fall of it."—How awfully important then is it, to make sure of a good and solid foundation, upon which we are to build, and on which others are made to build for eternity ! lest, by the superficial manner in which we use and teach the Bible,—the *only* instrument made use of by the Spirit for our salvation,—we be deceiving them, and deceiving ourselves, by a fair show during the noonday of health and prosperity, without thinking of the hail and the rain which are destined at last to sweep away all the refuges of lies.

Let us then inquire how the Bible is to be used, and how we are to teach others to use it, so that it may, by the blessing of God, become to them, and to us, "the savour of life unto life." Our Lord himself, and his apostles, have repeatedly given us this information. In the parable of the wise and foolish builders, above alluded to, we are told, that it is not a mere knowledge, or even an understanding, of the word which will accomplish the designs for which it is intended ; for it is not he that heareth those sayings of Christ that is the wise man, but he only that "doeth ~~them~~ THEM." The apostle James, in the same manner affirms, that "it is not the mere "bearer" of the ~~Bible~~, that uses it aright ; nor those who superficially glance at its words, like a man who looketh for a moment at his face in a glass, "and goeth his way, and straightway forgetteth what manner of man he was ;" but it is he, and he only, that is a "DOER OF THE WORD, that is blessed in his deed :" And he accordingly enjoins all Chris-

tians to be "doers of the word, and not hearers only, deceiving their own selves."

From these, and many similar passages, we are led to conclude, that we ourselves are to learn, and the young are to be taught, not merely to read, or to repeat the word, nor even to understand it, but "to do it;"—to know and to learn its truths, *for the express purpose of making use of them*. In other words, the Religious Education of the Young must consist in training them, not only readily to perceive the meaning of the verses and chapters which they read, but also to turn all the precepts, parables, examples, and warnings, into a practical channel. We are to communicate these truths in such a manner, as that they shall be so orderly laid up in the head and the heart, as to be ready when required, to be introduced into all the ramifications of active life and daily practice. They must, no doubt, understand the truths thus taught them; but these truths, like those of every science, must be communicated and understood, only to be put to use; and it is the use—the practice of what they learn—that is their EDUCATION, and all that preceded it is but preparatory. As the possession of the quadrant, the transit-tube, the chronometer, and the telescope, does not make an astronomer; so the possession of the Bible does not make a Christian. And as a person may have an intimate knowledge of all the parts of each of those instruments, and yet never know how to conjoin their use, or to employ them in the calculation of an eclipse, or for the finding of his longitude; so, the contents of the Bible may be well understood, while their use in ordinary life may be totally unknown. The reading, the

learning, the repeating, and even the understanding of the truths of Scripture, are merely means appointed by God for the attainment of an end,—and that end is “*the doing of them.*” Whatever advance then is made towards this point,—how near soever the pupil may be made to approach it,—yet, if in reality he comes short of this, all his previous labour is in a great measure lost; he is but a “hearer” of the word, but has not been taught to be a “doer” of it. He may be *almost* a Christian, but he is *not yet* a Christian; he may be *not far* from the kingdom of God, but he—God himself affirms it—will never reach it!—O that Parents and Teachers would but reflect on this, and remember, in connexion with it, the terrible consequences which must result to themselves, however self-confiding and satisfied they may at present feel, while pursuing a course of barren and superficial teaching of the Scriptures to the young!—consequences impressively alluded to by the apostle when he says, “The fire shall try every man’s work [in teaching] of what sort it is;” and “If any man’s work shall be burnt, he shall suffer loss; but he himself shall be saved, yet so as by fire.”

That any one at all interested in the present or eternal welfare of the young, should continue indifferent to a subject of so much importance, is matter of regret and sorrow. For if every real and acknowledged improvement in legislation, in science, or in mechanical philosophy is, by every wise and good man, received with promptitude, and hailed as a blessing; surely any suggestion, or probable improvement in the important science of education,—and especially in religious education,

—is entitled to serious attention, and, if ascertained to be effective, of immediate adoption. Now the *Moral, or Lesson System of Teaching*, as it is called, has supplied the important desideratum above alluded to, in this branch of education. It aims at the communication of religious knowledge principally, if not solely, that it may train to its use, and point out the ends to which it may be made subservient in ordinary life. The Bible is read that it may be understood,—but it is understood only that the pupil may be taught how and when he is to use it. The success of this System of Education, when honestly and fairly tried, has been uniform, without one known exception; and its powers are even yet only beginning to be developed, as its exercises are becoming better known and more familiar in the hands of teachers. No one who is acquainted with its nature now doubts, that its general adoption would be productive of the most important and valuable consequences to the church and to society.

The following Help to Genesis has been formed upon the principles of that System; and we shall here only briefly notice the method of using the Exercises which it contains, referring for further particulars to the Introduction to the "Help to Luke's Gospel," which is constructed on precisely the same principles.

1. The *text* of the book of Genesis is here introduced, which will be found a great convenience to the parent and teacher; he having before him both the verse and its exercises, without the trou-

ble of using two books, as he would otherwise have to do.

2. Those words in the text which are printed in Italic characters, are explained; or rather, in many instances, their meaning is put into different words, and these sometimes not more obvious or plain than those in the original. There are many good and important reasons for this, which a teacher will soon perceive. One of these may here be given as an apology, and that is, that it gives the child at least a double chance of acquiring the meaning, if the original be not understood.

3. The *Explanations*, as here given, form a paraphrase of the verse; and are so constructed, that any one or more may be substituted in any part of it for the word explained; or the whole verse may be paraphrased, after the explanations have been given. This arrangement, as it becomes better known, will be found a valuable exercise for various purposes in different periods of a child's education.*

4. The *Catechetical Exercise* must never be omitted; but the questions printed in Italic characters, and which form the General Exercise for bringing out the meaning of the passage, may sometimes be used alone with advanced pupils, as is always done in revising.

5. The *Lessons* here given from the several verses are but a specimen of what parents and teachers may themselves draw from this inexhaustible mine of moral truth. Their great object in using

* On this subject, see "Key to the First Step in teaching to read upon the Lesson System," p. 330, and "Key to Second Initiatory Catechism," pp. 21, 22.

them with children must be, not so much to *teach* them a lesson from the verse, as to *train them to draw out lessons for themselves*. They should always, therefore, be made first to construct lessons of *their own* from the announcements; and when they can do this readily, they should be made to read the verse, and, by separating the several circumstances in it, mentally to form announcements, and audibly to give lessons for themselves. By this means *any part* of the word of God will soon be read and studied, even by mere children, in a manner wholly new, and unspeakably pleasant and profitable.

6. The *Application* of the Lessons, or of some of them, will be very useful and desirable. It is done by supposing cases in ordinary life, where the Lessons may be usefully applied. Of this a variety of examples, drawn from experience, will be found in the "Effects of the Lesson System," to which we refer.

7. For the genealogies, and some other passages, with which it is not perhaps so important for children, in the first instance, to be very critically versant, there have no exercises been provided in the Help. On the propriety and expediency of this, we scarcely think there will be any difference of opinion. If there should, we shall be sorry for the circumstance, but must, in that case, throw ourselves upon the candour and charity of those who differ from us. It is *lawful*, certainly, in a work of this kind, to choose one book of Scripture on which to construct a Help, in preference to another; and if so, it is equally *lawful*, (and we ask no more,) to make an election of chapters, or even of verses, for the same purpose.—Every chap-

ter, and every verse, are, no doubt, equally inspired; but every one is not, and was never designed to be, equally useful.

HELP

TO

THE BOOK OF GENESIS.

SECTION I.

Of the Creation of the World.—Gen. i. 1—9.

1. IN the (1) beginning God (2) created the (3) heaven and the (4) earth.

1. Commencement of time.—2. Brought into existence.—3. Sky, and all that is in it.—4. World, and all that is in it and upon it.

1. *What were created? When were the heaven and the earth created? By whom were all things created?* What was done in the beginning to the heaven and the earth?

2. And the (1) earth was without (2) form, and (3) void; and darkness was upon the (4) face of the deep; and the Spirit of God moved upon the (4) face of the waters.

1. World.—2. Shape.—3. Empty.—4. Surface.

2. *What was without form and void? What was the earth without? What is said of the earth besides its being without form? What was on the face of the deep? Where was the darkness? What did the Spirit of God do? Upon what did the Spirit of God move? What moved upon the face of the waters?*

3. And God said, let there be light; and there was light.

3. *What did God say? What was the first thing that God made? What happened when God said Let there be light? When was there light?*

4. And God saw the light, that it was good; and God (1) divided the light from the darkness.

1. Separated.

4. What did God see? Who saw the light? *What did God see about the light which he had made?* What was good? What did God divide? *From what was the light divided?* Who divided the light from the darkness?

5. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

5. *What did God call the light?* What was called day? Who called the light day? *What did God call the darkness?* What was called night? When was the light separated from the darkness? *What did God do on the first day?*

6. And God said, let there be a (1) *firmament* in the (2) midst of the waters, and let it (3) *divide* the waters *from the waters.*

1. Sky, or open space.—2. Middle.—3. Separate.

6. What did God say? What was there to be? *Where was the firmament to be?* What was to be in the midst of the waters? What was the firmament to do? *What was to divide the waters from the waters?* What were to be divided from the waters?

7. And God made the (1) *firmament*, and (2) *divided* the waters which were (3) *under* the firmament, from the waters which were (4) *above* the firmament; and it was so.

1. Sky, or open space.—2. Separated.—3. Below.—4. Higher than.

7. What did God make? Who made the firmament? *What did God divide?* From what did God divide the waters which were under the firmament? *What did God do to the waters which were above the firmament?* What was so?

8. And God called the (1) *firmament* Heaven. And the evening and the morning were the second day.

1. Sky, or open space all round about the earth.

8. What did God do? *What did God call the firmament?* What was called heaven? Who called the firmament heaven? When was the firmament made, and the waters above and below divided? What was the second day? *What did God do on the second day?*

9. And God said, Let the waters (1) *under* the *heaven* be (2) *gathered* together unto one place, and let the dry land (3) *appear*; and it was so.

1. That are below the heaven, upon the surface of the earth.—2. Collected.—3. Rise above the waters.

9. What did God say? *What was to be done to the waters under the heaven?* What were to be gathered together? Where were the waters to be gathered together? *What were to be gathered together unto one place?* What waters were to be gathered unto one place? *What was to appear?* When was the dry land to appear? What was so?

10. And God called the dry land Earth; and the (1) gathering together of the waters called he Seas: and God saw that it was good.

1. Collection.

10. What did God do? *What did God call the dry land?* What was called earth? What land was called earth? *What was the gathering together of the waters called?* What was called seas? Who called the waters seas? What did God see? What was good?

11. And God said, Let the earth (1) bring forth grass, the (2) herb (3) yielding seed, and the fruit-tree (3) yielding fruit, (4) after his kind, whose seed (5) is in itself upon the earth: and it was so.

1. Produce.—2. Plant.—3. Producing.—4. Each according to its nature.—5. Grows.

11. What did God say? *What was the earth to bring forth?* What was to bring forth grass? Who bid the earth bring forth grass? *What was the earth to bring forth besides grass?* What was the herb to yield? *What was to yield fruit?* After what? *Where is the seed of plants?* Upon what? What was so?

12. And the earth (1) brought forth grass, and herb (2) yielding seed after his kind, and the tree (3) yielding fruit, whose seed (3) was in itself, after his kind, and God saw that it was good.

1. Produced.—2. Producing.—3. Grew.

12. What brought forth grass? *What did the earth bring forth?* What does the herb yield? What kind of seed does the herbs yield? *What were the trees to yield?* What was in itself? What kind of seed was in the fruit trees? What did God see? *What did God see was good?*

13. And the evening and the morning were the third day.

13. What day of creation was this? What was the third day? *What did God do on the third day?* When were the herbs and trees made?

14. And God said, Let there be lights in the (1) *firmament of the heaven*, to (2) *divide* the day from the night; and let them be for (3) *signs*, and for (4) *seasons*, and for days, and years.

1. Sky.—2. Separate.—3. Marks, or tokens.—4. Distinguishing the different times of the year.

14. What did God say? *What were there to be in the firmament?* Where were the lights to be? In what firmament were the lights to be? *What were the lights in the firmament to do?* What were to be divided? What was to divide the day from the night? *For what were the lights in the firmament to be?* What were to be for signs, seasons, days, and years?

15. And let them be for lights in the firmament of the heaven, to give light upon the earth: and it was so.

15. What were to be for lights in the firmament of heaven? *Where were they to be for lights?* To what were they to give light? What were to give light to the earth? What was so?

16. And God made (1) *two great lights*; the (2) *greater light* to rule the day, and the (3) *lesser light* to rule the night: he made the stars also.

1. The sun and the moon.—2. Sun.—3. Moon.

16. What did God make? *How many great lights did God make?* What was the greater light to do? *What was to rule the day?* What was the greater light to do to the day? What was to be the use of the lesser light? *What was to rule the night?* What was the lesser light to rule? *What in the heavens did God on this day make, besides the two great lights?* When did God make the stars?

17. And God set them in the firmament of the heaven to give light upon the earth.

17. Who set them? Where did God set them? *What did God set in the firmament of the heaven?* In what firmament were the great lights and the stars set? *For what purpose were the lights placed in the*

firmament of the heavens? To what were they to give light? What were the lights to do to the earth?

18. And to (1) rule over the day and over the night, and to (2) divide the light from the darkness; and God saw that it was good.

1. Regulate and have power.—2. Separate.

18. *Over what were the great lights to rule? What were to rule over the day? What were they do to the night? What were they to divide? What was to divide the light from the darkness? From what was the light to be divided? What did God see? What did God see to be good?*

19. *And the evening and the morning were the fourth day.*

19. *What day of the creation was this? What were the fourth day? What did God do on the fourth day?*

LESSONS.

1. *God created all things, ver. 1.—[From which we learn, That*] There is no other God but the one only living and true God.*

2. *God brought the world to perfection, not at once, but by degrees, ver. 2.—We ought to be patient and persevering in the use of means for our own improvement, and in bringing souls to God.*

3. *Light was the first creation of God, ver. 3.—We should seek the light of knowledge, as the foundation of faith, and of all godliness and virtue.*

4. *God divided the light from the darkness, ver. 4.—We should endeavour to remove the darkness of ignorance from the minds of others.*

5. *As soon as the dry land was relieved from the waters, it brought forth grass and trees, ver. 12.—We should instantly and constantly improve our privileges and opportunities of usefulness.*

* These words within the brackets are to be understood at the commencement of every lesson.

6. *God made the sun and moon for our use*, ver. 15.—
We should be grateful to God for his daily, monthly, and yearly mercies and blessings.

7. *God made the greater light to rule the day*, ver. 16.—We should improve the day for business and labour; and not turn the night into day, and the day into night.

8. *God placed the lights in the firmament of heaven, to give light upon the earth*, ver. 17.—We should make our light so shine before men, that others may be led to glorify God by our means.

[For New Testament Types, Parallels, and Illustrations, see Appendix.]

SECTION II.

The Formation of Living Creatures.

Gen. i. 20—31.

20. And God said, Let the waters (1) bring forth (2) abundantly the (3) moving creature that hath life, and (4) fowl that may fly above the earth in the open (5) firmament of heaven.

1. Produce.—2. In great plenty.—3. Animals that can move.—4 Birds.—5. Air.

20. What did God say? What was to bring forth? *What were the waters to bring forth?* In what manner were the waters to bring forth the moving creatures? *What moving creatures were the waters to bring forth?* What were the waters to bring forth besides the moving creatures? *What were to bring forth the fowls?* What were the fowls to do? Where were the fowls to fly? What were to fly above the earth? In what firmament were the fowls to fly?

21. And God (1) created (2) great whales, and every living creature that moveth, which the waters (3) brought forth (4) abundantly after their kind, and every (5) winged fowl after his kind; and God saw that it was good.

1. Made.—2. Large.—3. Produced.—4. In great plenty.—5. Bird with wings to fly.

21. What did God create? *What kind of whales did God create?* What did God do to the whales? *What did God make besides the whales?* What living creatures did God create? What brought forth the living creatures? *What did the waters bring forth?* In what manner did the waters bring forth the living creatures? After what? *What brought forth the winged fowl?* What did God see? What was good?

22. And God (1) *blessed them*, saying, (2) *Be fruitful* and (3) *multiply*, and fill the waters in the seas, and let (4) *fowl* (5) *multiply* in the earth.

1. Pronounced them good and happy.—2. Increase.—3. Become many.—4. The birds.—5. Become numerous.

22. *What did God do to them?* Who blessed them? What did God say to them? *What were the living creatures and fowls to be?* What were they to be besides being fruitful? *What were the fishes to fill?* What waters were they to fill? *What were the fowls to do?* Where were the fowls to multiply?

23. And the evening and the morning were the fifth day.

23. What day of the creation was this? What were the fifth day? *What did God do on the fifth day?*

24. And God said, Let the earth (1) *bring forth* the living (2) *creature* after his kind, (3) *cattle*, and (4) *creeping thing*, and beast of the earth after his kind: and it was so.

1. Produced.—2. Animal.—3. Four footed beasts of the cattle sort.—4. Animals that creep on the ground.

24. What did God say? *What was the earth to bring forth?* What kind of creature was the earth to bring forth? What was to bring forth the living creature? *What kind of living creatures was the earth to bring forth?* What was to bring forth cattle? What was the earth to bring forth besides cattle? *What beast was the earth to bring forth?* What was so?

25. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good.

25. What did God make? *What beasts did God make?* What did God do to the cattle? *What did God make besides the beasts and the cattle?* Where do these creatures creep? What did God see? What was good

26. And God said, Let us make man in our image, after our likeness: and let them have (1) *dominion* over the fish of the sea, and over the (2) *fowl* of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

1. Rule, or government.—2. Birds.

26. *What did God say about the making of man?* Who were to make man? In what manner was the blessed Trinity to make man? *In whose image was man to be made?* After what was man to be made? What was man to have? *Over what was man to have dominion?* Who was to have dominion over the fish? Over what fish? What was he to have over the fowls? Over what fowls? *Over what, besides the fish and the fowls, was man to have dominion?* Over all what? Who was to have dominion over every creeping thing? Over what creeping thing?

27. So God (1) *created* man in his own (2) *image*; in the image of God created he him; (3) *male* and (4) *female* created he them.

1. Formed.—2. Likeness.—3. Man.—4. Woman.

27. What did God do to man? *In what manner did God create man?* In whose image was man created? *Who was created in the image or likeness of God?* How many sexes did God make? What are these sexes? *Who were created male and female?*

28. And God (1) *blessed* them; and God said unto them, (2) *Be fruitful* and (3) *multiply*, and (4) *replenish* the (5) *earth*, and (6) *subdue* it; and have (7) *dominion* over the fish of the sea, and over the (8) *fowl* of the air, and over every living thing that moveth upon the earth.

1. Pronounced them happy.—2. Increase.—3. Become many.—4. Fill.—5. World.—6. Bring it under subjection.—7. Power and authority.—8. Birds.

28. What did God do? *Whom did God bless?* Who blessed man? *What did God bid man be?* What was he to replenish? *What was man to do to the earth?* What was to be subdued? Who was to subdue the earth? *Over what was man to have*

dominion? Who was to have dominion over the creatures? What fish? What fowl? What living thing? Upon what did they move?

29. And God said, Behold, I have given you every (1) *herb* (2) *bearing* seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree (3) *yielding* seed; to you it shall be for (4) *meat*.

1. Plant, or vegetable.—2. Producing its own.—3. Producing.—4. Food.

29. What did God say? *What had God given to man?* What herbs did God give? What did the herb bear? *To whom did God give every tree?* What is here said of the trees? What did the trees yield? *For what was the herbs and trees given to man?* What was to be for meat? To whom were the herbs and trees to be for meat?

30. And to (1) *every* beast of the earth, and to (1) *every* (2) *fowl* of the air, and to (1) *every* (3) *thing* that creepeth upon the (4) *earth*, (5) *wherein* there is life, I have given every green (6) *herb* for meat: and it was so.

1. Each individual.—2. Bird.—3. Creature.—4. Ground.—5. In which.—6. Vegetable and plant.

30. *To whom besides man, were the herbs and trees given for meat?* To what beasts? To what besides the beasts? To what fowls? To what besides the beasts and fowls? Where did they creep? What was in them? *What did God give to all these creatures?* Who gave them every green herb? *For what did God give the creatures every green herb?* What was given them for meat?

31. And God (1) *saw* every thing that he had (2) *made*, and, behold, it was very good. And the evening and the morning were the sixth day.

1. Looked upon, and beheld.—2. Created and formed.

31. What did God see? Who had made these things? *What did God see about every thing which he had made?* What was very good? What day of the creation was this? What were the sixth day? *What did God do on the sixth day?*

LESSONS.

9. *The waters at the command of God brought forth abundantly*, ver. 21.—We should never do our duties grudgingly, but always abound in the work of God.

10. *God blessed his creatures*, ver. 22.—We should never be unkind or cruel to animals.

11. *God made all the animals*, ver. 25.—We should acknowledge God's goodness in every benefit we enjoy from the substance or service of animals.

12. *Man was made after the image of God*, ver. 27.—We should earnestly desire to be again renewed after the image of God.

13. *God blessed man*, ver. 28.—We should seek, as our chief good, the approbation and the blessing of God, through Jesus Christ.

14. *It was God who gave man dominion over the creatures*, ver. 28.—We should in all things acknowledge God's supreme rule, and never abuse that authority which he has given us.

15. *God gave the herbs and trees for food*, ver. 29.—We should be temperate in our food, and glorify God in our eating and drinking.

16. *God made man and all things very good*, ver. 31.—We should hate and forsake sin, which has made us miserable, and all things evil.

17. *God carried on his work regularly, and by degrees, till he finished the whole on the sixth day*, ver. 31.—We should be diligent and persevering in all the good we do.

SECTION III.

Adam placed in the Garden of Eden.—Gen. ii. 1—10.

1. Thus the (1) *heavens* and the (2) *earth* were (3) *finished*, and all the (4) *host of them*.

1. *Sky*.—2. *World*.—3. *Completed*.—4. *Things which are contained in them*.

1. *What were finished?* What was finished besides the heavens? *What host was finished?* What was done to the host of heaven?

2. And on the seventh day God (1) ended his work which he had made; and he (2) rested on the seventh day from all his work which he had made.

1. Finished.—2. Ceased.

2. What did God do on the seventh day? What did God end? *When did God end his work?* What work did God end? *What did God do on the seventh day?* On what day did God rest? From what did God rest? *From what work did God rest on the seventh day?*

3. And God (1) blessed the seventh day, and (2) sanctified it; (3) because that in it he had (4) rested from all his work which God created and made.

1. Pronounced a blessing upon.—2. Made it holy.—3. For this reason.—4. Ceased.

3. What day did God bless? *What did God do to the seventh day?* Who blessed the seventh day? *What did God do to the seventh day, besides blessing it?* What did God sanctify? *Why did God bless and sanctify the Sabbath?* What had God done on the seventh day? From what did God rest on the seventh day?

4. These are the (1) *generations* of the heavens and of the earth when they were (2) created; in the day that the Lord God made the earth and the heavens.

1. True history of the beginning.—2. First brought into existence.

4. Of what are these the generations? *Of what time in the history of the heavens and the earth does this give an account?* What were created? In what day? Who made the earth and the heavens? What did God make?

5. And every (1) plant of the field before it was in the earth, and every (2) herb of the field before it grew; for the Lord God had not (3) caused it to rain upon the earth, and there was not a man to (4) till the ground.

1. Tree and bush.—2. Vegetable.—3. Made.—4. Dig up and prepare.

5. *What did God make before it was in the earth?* What plants are here mentioned? *What herbs are here mentioned?* Before what grew? What did God do to the plants and herbs, before they produced seed, or grew in the earth? (*He made them, ver. 4.*) Who had not caused it to rain? *What had God not caused?*

Upon what had it not rained? *What was wanting at that time?* What was there not a man to do? What was man to till?

6. But there went up a (1) *mist* from the (2) *earth*, and (3) *watered* the whole (4) *face* of the ground.

1. Vapour, or steam.—2. Surface of the ground.—3. Descended in dew upon.—4. Surface.

6. *What went up?* What is said of the mist? *From what did the mist go up?* *What did the mist do?* What did the mist water? How much of the ground did the mist water?

7. And the Lord God (1) *formed* man of the (2) *dust* of the (3) *ground* and breathed into his nostrils the breath of life; and man became a (4) *living soul*.

1. Made.—2. Clay.—3. Earth.—4. Living and reasonable being.

7. *What was formed?* *Who formed man?* What did God do to man? *Of what was man formed?* Of what dust? What was done with the dust? *What did God do when he had formed the body of man?* Into what did God breathe? Into whose nostrils? *What did God breathe into man's nostrils?* What did man become? What kind of a soul did man become? What became a living soul?

8. And the Lord God (1) *planted* a garden (2) *eastward* in Eden; and (3) *there* he put the man whom he had (4) *formed*.

1. Filled with shrubs and trees.—2. Towards the east.—3. In that garden.—4. Made.

8. *What did God do when he had formed man?* What was planted? Who planted this garden? Where did God plant this garden? What did God do when he had planted this garden? *Where did God put the man?* What man was put into the garden?

9. And out of the ground made the Lord God to grow every tree that is (1) *pleasant* to (2) *the sight*, and good for food; the tree of life also in the (3) *midst* of the garden; and the tree of knowledge of good and evil.

1. Agreeable and beautiful.—2. Look upon.—3. Middle.

9. *What grew?* Out of what did every tree grow? Who made every tree grow out of the ground? *What trees grew out of the ground?* Pleasant to what? Good for what? *What was in the midst of the garden?* Where stood the tree of life? Where was the tree of the knowledge of good and evil?

10. And a (1) *river* went out of Eden to (2) water the garden; and from (3) *thence* it was (4) *parted*, and became into four (5) *heads*.
 1. Running water.—2. Give moisture to.—3. That place.—4. Divided.—5. Branches.

10. *What went out of Eden?* Out of what did the river go? *What did the river do?* What did the river water? What was parted? *What did the river become when it parted?* Into how many heads?

[For ver. 11 to 14, see Bible.]

LESSONS.

18. *God finished his work*, ver. 1.—We should persevere and finish every good work which we begin.

19. *God rested from his work on the Sabbath*, ver. 2.—We should rest from all our work on the Sabbath.

20. *God blessed the Sabbath*, ver. 3.—We should be thankful for the Sabbath, and consider it a great blessing.

21. *God sanctified the Sabbath*, ver. 3.—We should use the Sabbath in a holy manner, and for holy purposes.

22. *This is the true history of the beginning of all things*, ver. 4.—We should not believe any thing concerning the creation, which is contrary to this account of God himself.

23. *Man was made by God*, ver. 7.—We should worship and serve God only.

24. *Man was formed of the dust*, ver. 7.—We should be very humble, and always remember that we must soon die.

25. *Man, by the inspiration of God, became a living soul*, ver. 7.—We should put more value on the soul, than on the body.

26. *God planted a garden for man*, ver. 8.—We may lawfully enjoy the innocent pleasures of this world, if we do so with moderation and thankfulness.

1. *Adam dwelt where God placed him*, ver. 8.—
should be satisfied with the lot which God ap-
perts us.

SECTION IV.

The Formation of Eve.—Gen. ii. 15—25.

And the Lord God took (1) *the man*, and put him into the garden of
, to (2) *dress it*, and to (3) *keep it*.
Adam.—2. Put it in order.—3. Keep it in order.

5. Who took the man? Whom did God take?
at did God do to the man? Where did God put
man? Into what garden did God put him? *For*
it purpose did God put the man into the garden of
n? What was the man to do? What was he to dress
keep? Who was to dress and keep the garden?

And the Lord God (1) *commanded* the man, saying, Of every tree of
arden thou (2) *mayest* (3) *freely eat*.
Gave orders to.—2. Art at liberty.—3. (*To*) eat with freedom.

6. Who commanded? Whom did God command?
at did God command the man to do? Of what might
eat? *Of what trees might the man eat?* In what man-
might he eat of the trees?

But of the tree of the knowledge of good and evil, thou shalt not eat of
or (1) *in the day* that thou eatest (2) *thereof*, thou shalt (3) *surely die*.
At the time.—2. Of that tree.—3. Most certainly.

7. *Of what tree was he not to eat?* What was He
to do to the tree of the knowledge of good and evil?
at was to happen if he did eat of the forbidden tree?
o was to die? When was he to die? *For what was*
o die?

And the Lord God said, It is not (1) *good* that the man should be
one; I will make him an (3) *help* (4) *meet* for him.
Convenient.—2. By himself.—3. Assistant.—4. Suitable.

8. What did God say? *What was not good for*
? Who should not be alone? What did God
that man's being alone was? *What did God*
he would make for man? What kind of a help

was God to make? For whom was God to make this help?

19. And out of the ground the Lord God (1) *formed* every beast of the field, and every (2) *fowl* of the air, and brought them unto Adam, to see what (3) *he would call* them; and (4) *whatsoever* Adam called (5) *every living creature*, that was the name (6) *thereof*.

1. Made.—2. Bird.—3. Names he would give.—4. That which.—5. Each.—6. Of it.

19. *What was formed out of the ground?* By whom was every beast formed? Out of what were the beasts formed? What were formed by God, besides the beasts of the field? What did God do with them? To whom did God bring them? *What did God bring to Adam?* *For what purpose did God bring the beasts to Adam?* What did Adam do when the creatures were brought to him? Who gave the animals names?

20. And Adam gave names to all (1) *cattle*, and to the (2) *fowl* of the air, and to every beast of the field; but for Adam there was not found an (3) *help* (4) *meet* for him.

1. Beasts of pasture.—2. Birds.—3. Assistant.—4. Suitable.

20. What did Adam do? *To what did Adam give names?* Who gave names to all cattle and fowls? *What was not found for Adam?* For whom was there not a help meet found?

21. And the Lord God (1) *caused* a (2) *deep* sleep to fall upon Adam, and he slept; and (3) *he took* one of (4) *his ribs*, and closed up the flesh instead (5) *thereof*.

1. Made.—2. Sound.—3. God.—4. The bones of Adam's side.—5. Of the rib.

21. *What did God cause?* What fell upon Adam? Upon whom did the deep sleep fall? Who caused this deep sleep to fall upon Adam? What did Adam do? *What did God do when Adam slept?* What did God take? One of whose ribs? What did God do to the flesh of Adam's side? What did he close up? Instead of what?

22. And the (1) *rib* which the Lord God had taken from (2) *man*, made he a woman, and brought her unto (3) *the man*.

1. Bone and its flesh.—2. Adam's side.—3. Adam.

22. *What did God do with the rib?* Who took the rib? From whom did God take the rib? What did God make? Of what did God make the woman? *What did God do with the woman, when he had made*

her? To whom was the woman brought? Who brought her to the man?

23. And Adam said, This is now bone of my bones, and flesh of my flesh; she shall be called Woman; because she was taken out of man.

23. *What did Adam say when the woman was brought to him? What was the woman? Of whose bone and flesh was she? What did Adam call her? Who called her Woman? Why did Adam call her woman? Out of whom was she taken? Who was taken out of man?*

24. (1) *Therefore shall a man (2) leave his father and his mother, and shall (3) cleave unto his wife; and they shall be (4) one flesh.*

1. For this reason.—2. Go away from.—3. Live with.—4. United in one.

24. *What was a man to do for his wife? Whom was he to leave? Who was to leave father and mother? Why was man to leave father and mother? To whom was he to cleave? What were man and wife to be? Who were to be one flesh?*

25. And they were both (1) *naked*, the man and his wife, and were not (2) *ashamed*.

1. Without clothes.—2. Conscious of any impropriety.

25. *What were they both? Who were naked? What were they not? Of what were the man and his wife not ashamed?*

LESSONS.

28. *Adam, in innocence, was to dress and keep the garden*, ver. 15.—We should be industrious and diligent in some useful employment.

29. *Adam was implicitly to obey God*, ver. 16.—We should obey God in every thing.

30. *Death was to be the consequence of one sin*, ver. 17.—We should never think lightly of the very least sin.

31. *God said that it was not good for man to be alone*, ver. 18.—We should make ourselves useful in society.

32. *Adam reviewed the beasts, and gave them*

names, ver. 19.—We should, as we have opportunity, make ourselves acquainted with the wonders of God in nature.

33. *There was not among all the beasts, a help meet for Adam*, ver. 20.—We should never misplace or debase our affections, by an unreasonable attachment to any of the lower animals.

34. *God took a rib from Adam, that he might give him a wife*, ver. 21.—We should never repine at a loss, when we know that it shall work for our good.

35. *God made but one woman for Adam*, ver. 22.—A man should have no more than one wife at one time.

36. *The man was to love all for the sake of his wife*, ver. 24.—Husbands and wives should love one another above every other worldly object.

37. *Adam and Eve were not ashamed*, ver. 25.—We should maintain our integrity and innocence that we may never be ashamed before men.

SECTION V.

The Fall of Man.—Gen. iii. 1—13.

1. Now the serpent was more (1) *subtile* than any beast of the field which the Lord God had made. And (2) he said unto (3) the woman, (4) *Yea, hath God said, Ye shall not eat of every tree of the garden?*

1. *Cunning*.—2. *Satan in the serpent*.—3. *Eve*.—4. *Is this true*.

1. *What is here said of the serpent? What was more subtile? Than what was the serpent more subtile? Than what beast? Who made the beasts of the field? To whom did the serpent speak? What did the serpent say to Eve? What did he ask about God? What were they not to eat? Of what tree did he ask if they were not to eat?*

2. *And the woman said unto the serpent, We (1) may eat of the fruit of the trees of the garden:*

1. *Are permitted to.*

2. *What did Eve say to the serpent? What might*

they eat? Of the fruit of what trees might they eat? Who might eat of the fruit of the trees of the garden?

3. But of the fruit of the tree which is in the (1) *midst* of the garden, God hath said, Ye shall not eat of it, (2) *neither shall ye* (3) *touch it, lest ye die.*

1. Middle.—2. Nor.—3. Put forth your hand to.

3. *What did Eve say they were not to eat?* Where was that tree? In the midst of what? *What had God said?* What were they not to do? What were they not to touch? *What was to happen if they ate or touched that tree?* Who should die? Why should they die?

4. And the serpent said unto the woman, Ye shall not surely die.

4. Who spake again? To whom did the serpent speak? *What did the serpent say in answer to Eve?* Who should not die?

5. For God doth know, that in the day ye eat (1) *thereof* then your eyes shall be opened; and ye shall be as gods, knowing good and evil.

1. Of that tree.

5. Who knew? *What did Satan say that God knew?* What should be opened? Whose eyes should be opened? *When should their eyes be opened?* *As what did Satan say they would be?* When would they be as gods? What would they know?

6. And when (1) the woman saw that the tree was good for food, and that it was (2) *pleasant* to the eyes, and a tree to be (3) *desired* to make one wise, she took of the fruit (4) *thereof*, and did eat; and gave also unto (5) *her husband* with her, and he did eat.

1. Eve.—2. Delightful.—3. Wished for.—4. Of the tree.—5. Adam.

6. *What did the woman see?* What did she think was good for food? What was it to the eyes? What was pleasant to the eyes? *Why was the tree to be desired?* What did Eve think would make one wise? *What did Eve do?* Of what did she take? *What did she do with the fruit when she had taken it?* To whom did she give it? Where was her husband? *What did Adam do?*

7. And the eyes of them both were opened, and they (1) *knew* that they were (2) *naked*: and they (3) *sewed* (4) *fig-leaves* together, and made themselves (5) *aprons.*

1. For the first time observed and were ashamed, because,—2. Without clothes.—3. Put, or ~~fastened~~—4. Some leaves of the fig-tree.—5. Loose garments to wear before them.

7. *What happened after they had eaten the forbidden fruit? What were opened? Whose eyes were opened? What did they know? When did they know they were naked? What did they do? What did they sew together? For what purpose did they sew fig-leaves together? What did they make? For whom did they make the aprons?*

8. And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife (1) *hid* themselves from the presence of the Lord God among the trees of the garden.

1. Concealed.

8. *What did Adam and Eve hear? Whose voice did they hear? Who heard this voice? Where did they hear God? When did they hear God? What did they do when they heard God? From what did they hide themselves? Where did they hide themselves? Why did they hide themselves?*

9. And the Lord God called unto Adam, and said unto him, Where art thou?

9. *What did God do? Unto whom did God call? What did God say? About whom did God ask?*

10. And he said, I heard thy voice in the garden, and I was afraid, because I was (1) *naked*; and I (2) *hid* myself.

1. Without clothes.—2. Concealed.

10. *What did Adam say to God? What had Adam heard? Whose voice had he heard? Where? What was Adam when he heard God's voice? Why was Adam afraid? What did Adam say he did?*

11. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree (1) *whereof* I commanded thee that thou shouldest not eat?

1. Of which.

11. *What did God ask at Adam? Told him what? That who was naked? What did God ask him about the tree? Eaten what? Of what tree? Who commanded? What had God commanded? Of what were they not to eat?*

12. And the man said, The woman, whom thou gavest to be (1) *with me* she gave me of the tree, and I did eat.

1. My wife.

12. What answer did Adam make to God? *Upon whom did Adam lay the blame?* What did Adam say about God? Who had given him the woman? *What did Adam say Eve had done?* What did Eve give? To whom did she give it? *What did Adam say he did when Eve gave him the fruit?*

13. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, the serpent (1) beguiled me, and I did eat.

1. Deceived.

13. To whom did God speak, after he had spoken to Adam? *What did God ask at Eve?* Who asked this at Eve? Upon whom did Eve lay the blame? *What did Eve say?* What had the serpent done? *What did Eve do when the serpent beguiled her?* Who ate?

LESSONS.

38. *The serpent was subtle*, ver. 1.—We should be on our guard against the temptations of Satan.

39. *Satan called God's goodness in question*, ver. 1.—We should never allow any of the perfections of God to be called in question.

40. *Eve gave ear to the insinuations of Satan*, ver. 2, 3.—We should instantly flee from every temptation.

41. *Satan, having once got a hearing, proceeded boldly to call God a liar*, ver. 4.—We should avoid the very beginnings of sin.

42. *Satan promised an increase of knowledge*, ver. 5.—We should never attempt curiously to pry into those things which God has concealed from us.

43. *Eve thought that the tree was good and pleasant*, ver. 6.—We should never allow ourselves to be deceived by specious appearances.

44. *Eve disobeyed God*, ver. 6.—We should never disobey God.

45. *Eve tempted Adam to disobey God*, ver. 6.—We must never tempt, nor be tempted, to commit sin.

46. *They now knew that they were naked*, ver. 7.—Sin always produces shame.

47. *They sewed fig-leaves together for aprons*, ver. 7:—The shame and wretchedness of sin can never be removed by any efforts of man.

48. *Adam and Eve were afraid and fled*, ver. 8.—Sin always drives the sinner farther from God.

49. *Adam and Eve attempted to hide themselves from God*, ver. 8.—We should never attempt to hide ourselves from God.

50. *God called to Adam when he fled*, ver. 9.—We should endeavour to bring back trembling souls to perceive the grace and mercy of God.

51. *Adam excused himself, because of his nakedness*, ver. 10.—We should never make false excuses for the neglect of our duty.

52. *God inquired before he condemned*, ver. 11.—We should never be rash nor unjust, in judging of others.

53. *Adam blamed God because Eve tempted him*, ver. 12.—We should never make God's mercies a cause or an excuse for sin.

54. *Adam was tempted by Eve*, ver. 12. We should beware of being tempted to sin by those whom we love.

55. *Eve vainly attempted to excuse herself by blaming the serpent*, ver. 18.—The sin of others will be no excuse for our transgressions

SECTION VI.

The Condemnation of Adam and Eve. Gen. iii. 14—24.

14. And the Lord God said unto the serpent, Because thou hast done this, thou art (1) *cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life.*

1. Devoted to evil and misery.

14. *What did God say to the serpent?* What was he above all cattle? Why was he cursed above all cattle? *What was cursed above all cattle?* Above what was the serpent cursed? Upon what was the serpent to go? What was it to eat? When was the serpent to eat dust?

15. And I will put (1) *enmity* between thee and the woman, and between thy seed and her seed: it shall (2) *bruise thy head*, and thou shalt (3) *bruise his heel*.

1. A spirit of strife, ill will, and malice.—2. Utterly destroy thee.—3. Put him to pain.

15. *What was God to do?* What was to be put between the serpent and the woman? Who was to put enmity between them? *Between whom was enmity to be put?* Between whose seed? *What was the woman's seed to do to the serpent?* What was he to bruise? Whose head was to be bruised? *What was the serpent to do to the woman's seed?* Who was to bruise his heel?

16. Unto the woman he said, I will greatly (1) *multiply thy sorrow* and thy conception: in sorrow thou shalt (2) *bring forth children*; and thy (3) *desire* shall be to thy husband, and he shall (4) *rule over thee*.

1. Increase and add to.—2. Bear.—3. Wishes.—4. Have authority.

16. *What was to happen to the woman?* What was God to multiply? Who was to multiply these? What was the woman to bring forth in sorrow? *To whom was the desire of the woman to be?* Whose desire was to be to her husband? *What was the husband to do?* Over whom was he to rule?

17. And unto Adam he said, because thou hast (1) *hearkened unto the voice of thy wife*, and hast eaten of the tree of which I (2) *commanded* thee, saying, *Thou shalt not eat of it*; (3) *cursed* is the ground for thy sake; in (4) *sorrow* shalt thou eat of (5) it all the days of thy life:

1. Heard and obeyed.—2. Ordered.—3. My curse shall rest upon.—4. Grief and anxiety.—5. Its fruits.

17. *What did God say to Adam?* To whom had Adam hearkened? What had Adam done at the desire of his wife? Of what tree had he eaten? *What had God commanded?* What did God say about the ground? *What was cursed?* *For whose sake was the ground cursed?* What was Adam to eat? In what

manner was he to eat? For how long was he to do this? *What was Adam to do all the days of his life?*

18. (1) *Thorns* also and (2) *thistles* shall it (3) *bring forth* to thee: and thou shalt (4) *eat* the (5) *herb* of the field.

1. Hurtful and troublesome plants.—2. Useless weeds.—3. Produce.—4. Live upon.—5. Vegetables.

18. *What was the earth to bring forth?* To whom was it to bring forth thorns and thistles? *What was Adam to eat?* Of what herb was Adam to eat?

19. (1) *In the sweat of thy face* shalt thou eat bread, till thou (2) *return unto* the ground; for out of (3) it wast thou taken; for dust thou art, and unto dust shalt thou return.

1. By hard labour.—2. Die and art buried in.—3. The ground.

19. *In what was Adam to eat bread?* What was Adam to do in the sweat of his face? Till what time was Adam to do this? *Out of what was Adam taken?* Of what was Adam made? *To what was Adam to return?* Who was to return to dust?

20. And Adam called his wife's name Eve; because she was the (1) *mother* of all (2) *living*.

1. First mother.—2. Mankind.

20. *What did Adam call his wife?* *Why did Adam call his wife Eve?* Of whom was Eve the mother?

21. Unto Adam also, and to his wife, did the Lord God make (1) *coats* of (2) *skins*, and (3) *clothed* them.

1. Clothes.—2. The skins of animals.—3. Put upon.

21. *What did God make?* For whom did God make the coats? *What did God do with the skins?* Who were clothed with the coats of skins?

22. And the Lord God said, Behold, (1) *the man* is become as one of us, to know good and evil. And now, lest he put forth his hand, and take also of the tree of life and eat, and live for ever;

1. Adam.

22. *What did God say?* As whom had man become? To know what? What did God intend to prevent? *For what might Adam put forth his hand?* Of what tree? What followed the eating of that tree?

23. (1) *Therefore* the Lord God (2) *sent* him (3) *forth* from the garden of Eden, to (4) *till* the ground (5) *from whence he was taken*.

1. For that reason.—2. Ordered.—3. Out of.—4. Dig.—5. Out of which the clay was taken of which he was made.

23. *Who sent him forth?* Who was sent forth?

From what were Adam and Eve sent forth? What were Adam and Eve to do? What were they to till? What ground were they to till? Who had been taken from the ground?

54. So he (1) drove out the man; and he placed at the east of the garden of Eden (2) cherubims, and a flaming sword which turned (3) every way, to (4) keep the (5) way of the tree of life.

1. Foreibly put.—2. Angels.—3. On all sides.—4. Preserve.—5. The path which led to.

24. *What did God do to the man? Who was driven out? What did God place at the garden? At what spot were the cherubim and flaming sword placed? What did the flaming sword do? What was the use of the cherubim and flaming sword? By what did God keep the way of the tree of life?*

LESSONS.

56. *The serpent was cursed for tempting Eve, ver. 14.—We should beware of being the cause of sin in others.*

57. *There was to be enmity between Christ and Satan, ver 15.—We should never make, nor allow peace with sin.*

58. *Christ was to bruise Satan's head, ver. 15.—We should look to Christ alone for the victory over sin and death.*

59. *Eve's sorrow was to be multiplied, ver. 16.—We should humbly and patiently submit to the evils of sin which we have brought down on ourselves.*

60. *Adam was to rule over his wife, ver. 16.—Wives should not oppose, nor rebel, against the lawful commands of their husbands.*

61. *Adam had sinfully hearkened to his wife, ver. 17.—No influence, authority, or force, should make us disobey God.*

62. *The ground is now cursed for man's sin, ver. 17.—We should look higher than this world, and set our affections on heaven.*

63. *Man was to eat bread in sorrow*, ver. 17.—We should be very grateful to God for every comfort and blessing which we enjoy.

64. *Weeds and noxious plants are consequences of the fall*, ver. 18.—We should hate sin; and should think of the fall every time we pluck up, or see a weed in the ground.

65. *Man was to labour for his bread*, ver. 19.—We should not repine at poverty, or be discontented with hard labour.

66. *Man was taken from the dust*, ver. 19.—We should mortify our pride, and always be humble.

67. *Man was to return to the dust again*, ver. 19.—We should never forget death, but endeavour to die daily.

68. *God clothed Adam and Eve*, ver. 21.—We should pity the miseries, and help to soften the sorrows of others, however undeserving.

69. *God at last shut out man from the tree of life*, ver. 22, 23.—We should improve our mercies and privileges while we enjoy them.

70. *Adam was forcibly driven from Eden*, ver. 24.—We must be holy before we can get to heaven.

71. *The flaming sword turned every way*, ver. 24.—We should never deceive ourselves by thinking that we can deceive God, or can do any thing of ourselves to regain heaven.

SECTION VII.

The History of Cain and Abel.—Gen. iv. 1—16.

1. And Adam knew Eve his wife, and she (1) conceived and (2) bare Cain, and said, I have (3) gotten a man from the Lord.

1. Became with child.—2. Was delivered of.—3. Obtained, or received.

1. Who was Eve? Whose wife was Eve? What is here said of Eve? Whom did Eve bear? What did

Eve say when she bore Cain? What had she gotten? From whom had she gotten him? Who had gotten a man from the Lord?

2. And she again (1) bare (2) his brother Abel. And Abel was (3) a keeper of sheep, but Cain was (4) a tiller of the ground.

1. Was delivered of.—2. Cain's.—3. Employed in feeding and keeping.—4. Employed in digging up, and cultivating.

2. What did Eve again do? *Whom did Eve again bear?* Who bore Abel? Who was Abel's brother? What was Abel to Cain? *Of what employment was Abel?* Of what was he a keeper? What did Abel do to the sheep? Who was a keeper of sheep? *Of what employment was Cain?* Who tilled the ground? What did Cain do to the ground? What did Cain till?

3. And in (1) process of time it (2) came to pass, that Cain brought of the (3) fruit of (4) the ground an offering unto the Lord.

1. Course.—2. Happened.—3. Produce.—4. His fields and gardens.

3. *What came to pass?* When did this come to pass? What did Cain do? *What did Cain bring?* What did Cain do with the fruit of the ground? *For what purpose did Cain bring of the fruit of the ground?* Unto whom was this brought as an offering? Who brought of the fruits for an offering?

4. And Abel, he also brought of the (1) firstlings of his (2) flock, and of the (3) fat (4) thereof. And the Lord had (5) respect unto Abel, and to (6) his offering:

1. First-born.—2. Sheep.—3. Very best.—4. Of them.—5. A favourable regard and affection.—6. The sacrifice which he offered.

4. *What did Abel do?* What did Abel bring? What part of his flock did Abel bring? Of whose flock? *What part of his flock did Abel bring?* The fat of what? *Unto what had God respect?* Who had respect unto Abel? To what else had God respect, besides Abel himself? To whose offering?

5. But unto Cain, and to (1) his offering, (2) he had not (3) respect, and Cain was very (4) wroth, and (5) his countenance fell.

1. What he presented of the fruits of the ground.—2. God.—3. A favourable regard.—4. Angry.—5. He became gloomy and morose.

5. *To what had God not respect?* To what besides Cain himself, had God not respect? To whose offer-

ing? Who had not respect to Cain and his offering? Who was wroth? *Why was Cain wroth?* How wroth was Cain? *What is said of Cain's countenance?* What fell? Whose countenance fell?

6. And the Lord said unto Cain, Why art thou (1) *wroth*? and why is thy (2) *countenance fallen*?

1. Angry.—2. Appearance so gloomy.

6. Who spoke to Cain? To whom did the Lord speak? *What did God say to Cain?* What did God ask as to Cain's wrath? What did God ask as to Cain's countenance?

7. If thou doest (1) *well*, shalt thou not be (2) *accepted*? and if thou doest (3) *not well*, (4) *sin lieth* (5) *at the door*. And unto thee shall be (6) *his desire*, and thou shalt (7) *rule over him*.

(First.) 1. That which is right.—2. Approved of.—3. That which is wrong.—4. A sin-offering, or sacrifice, which is able to remove thy guilt.—5. At hand, and within thy reach, if thou choosest to make use of it with a godly mind.—6. The desire of thy brother Abel, who shall still look up to thee as his superior.—7. Still possess thy birth-right, and maintain thy superiority.

(Or second, according to some.) 1. That which is right.—2. Approved of.—3. That which is wrong.—4. Wickedness of a more heinous and aggravated kind.—5. At hand, with Satan watching, and ready to tempt you to its commission.—6. The desire of thy brother Abel, who shall still look up to thee as his superior.—7. Still possess thy birth-right, and maintain thy superiority.

7. If he did what? If who did well? *What was to happen if Cain did well?* Who would be accepted? When would Cain be accepted? *What was to happen if Cain did not do well?* What lay at the door? Where did sin lie? When would sin lie at the door? Unto whom was Abel's desire to be? *Whose desire was to be unto Cain?* Who was to rule over Abel? Over whom was Cain to rule? What was Cain to do over Abel?

8. And Cain (1) *talked* with Abel his brother: and it came to pass, when they were in (2) *the field*, that Cain (3) *rose up against* Abel his brother, and (4) *slew him*.

1. Concealed his hatred, and spoke in a friendly manner.—2. A private place, at a distance from their homes.—3. Suddenly and violently attacked.—4. Killed.

8. Who talked? *With whom did Cain talk?* Who was Abel? What did Cain do with Abel? *What came to pass?* Where were they? Who were in the

field? *What did Cain do?* Who rose up? Where were they when Cain rose up? Against whom did Cain rise up? Who was Abel? *What did Cain do to Abel?* Who was slain? Who slew him? Where did he slay him?

9. And the Lord said unto Cain, Where is Abel thy brother? and (1) he said, I know (2) not. Am I my brother's (3) keeper?

1. Cain.—2. Nothing about him.—3. Servant, always to be with him, and to take care of him.

9. *What did the Lord say?* To whom did God say this? What did God ask at Cain? *What did Cain say to God?* What did Cain say he did not know? What did Cain ask at God? Whose keeper?

10. And (1) he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.

1. God spake again to Cain, and said.

10. *What did God say in reply to Cain?* What had who done? *What did God say about a voice?* What cried? Whose blood? What did the voice of his brother's blood do? *Unto whom did this voice cry?* From what did this voice cry? What cried from the ground?

11. And (1) now art thou (2) cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand.

1. Therefore, from this time.—2. Rendered miserable, wretched, and an outcast.

11. Who was cursed? *From what was Cain cursed?* Who said Cain was cursed from the earth? *What had the earth done?* Opened what? What had opened her mouth? For what had the earth opened her mouth? *To receive what?* Whose blood? From whose hand? What had the earth received from Cain's hand?

12. When thou (1) tillest the ground, it shall not (2) henceforth (3) yield unto (4) thee her (5) strength. A (6) fugitive and a (7) vagabond shalt thou be in the (8) earth.

1. Diggest and plantest.—2. From this time.—3. Produce.—4. Thy labour.—5. Increase.—6. Stranger to your native place, from which thou shalt flee with terror.—7. Wanderer from place to place.—8. World.

12. *What was the earth not to do?* Yield what? To whom was the earth not to yield her strength?

When was the earth not to yield her strength? When who tilled it? Tilled what? What was Cain to be? Who was to be a fugitive and vagabond? Where was Cain to be a fugitive and a vagabond?

13. And Cain said unto the Lord, (1) *My punishment is (2) greater (3) than I can bear.*

(First.) 1. The curse which thou hast pronounced upon me for my crime.—2. More.—3. Than I am able to endure.

(Or, second, according to the margin.) 1. My crime.—2. More heinous and aggravated.—3. Than that it may ever be forgiven.

13. Who replied to the Lord? To whom did Cain speak? *What did Cain say to God?* What was his punishment? What was greater? Greater than what? Than who could bear?

14. Behold thou hast (1) *driven me (2) out this day from the (3) face of the earth;* and from thy (4) *face* shall I be (5) *hid:* and I shall be a (6) *fugitive* and a (7) *vagabond* in the (8) *earth:* and it shall (9) *come to pass*, that every one that (10) *findeth* me shall (11) *slay* me.

1. Violently forced.—2. Away.—3. Society, and the abodes of men.—4. Favour and mercy.—5. For ever excluded.—6. Flyer from my country.—7. Wanderer.—8. World.—9. Happen.—10. Meeteth.—11. Kill.

14. *What did Cain say that God had done?* Who was driven out? Who had driven him out? From what was he driven out? *From what was he to be hid?* From whose face? Who was to be hidden from God's face? *What did Cain say he should be?* Where was he to be a fugitive and a vagabond? *What did Cain say would come to pass?* What would they do to him? Who would slay him? Whom would they slay?

15. And the Lord said unto (1) him, (2) *Therefore (3) whosoever (4) slayeth Cain, (5) vengeance shall be taken on him (6) seven-fold.* And the Lord (7) *set a (8) mark upon Cain, (9) lest any (10) finding him should (11) kill him.*

1. Cain.—2. For this cause.—3. Whatever person.—4. Killeth.—5. Punishment and retribution.—6. To a degree seven times more severe?—7. Fixed.—8. Conspicuous sign, or token.—9. For fear that.—10. Meeting.—11. Put him to death.

15. *What did God say about slaying Cain?* To whom did God say this? What was to happen to those who slew Cain? What was to be taken? *On whom was vengeance to be taken?* To what extent was vengeance to be taken? *What was set upon Cain?*

Upon whom was this mark set? Who set this mark on him? *Why did God set a mark on him?* Kill whom? What was to prevent their killing him?

16. And Cain (1) *went out* from the (2) *presence* of the Lord, and (3) *dwelt* in the land (4) of *Nod*, on the east of (5) *Eden*.

1. Fled.—2. Place where God was worshipped, and where he met with his people.—3. Resided principally.—4. Which was afterwards called Nod, or the land of vagabonds.—5. The Garden of Eden, near to which Adam and his posterity at that time principally resided.

16. *What did Cain do?* From whose presence? Who went out from the presence of the Lord? *Where did Cain dwell?* Who dwelt in the land of Nod? Where is the land of Nod? On the east of what? What was on the east of Eden?

[For ver. 17 to 26, and chap. v. see the Bible.]

LESSONS.

72. *Eve acknowledged God in receiving a son*, ver. 1.—Parents should consider their children as having been given them by and for God.

73. *Cain and Abel followed different employments*, ver. 2.—We should be industrious and diligent at some useful work.

74. *Cain brought an offering to God*, ver. 3.—We should worship and serve God.

75. *Cain brought of the fruits of his labour to God*, ver. 3.—We should be diligent in business, that we may have the more to spare for God and his cause.

76. *Abel also brought an offering to God*, ver. 4.—We should follow a good example, although it may have been set us by wicked men.

77. *Abel brought an animal sacrifice to God*, ver. 4.—We must depend alone for salvation on the death and sacrifice of Christ in our stead.

78. *Abel brought the firstlings of his flock to God*, ver. 4.—We should dedicate our youth and early days to the service of God.

79. *Abel brought the fattest of his flock to God*, ver.

4.—We should be willing to dedicate the most valuable of our possessions to God.

80. *God had respect to Abel's offering*, ver. 4.—We should diligently seek, in our acts of worship, to secure the approbation of God.

81. *God had not respect to Cain, nor his offering*, ver. 5.—We should worship God with a sincere and humble heart, in spirit and in truth.

82. *Cain was wroth*, ver. 5.—We should never be envious, or angry at others, because they are better than ourselves.

83. *Cain's countenance fell*, ver. 5.—We should never be morose or gloomy, because others excel us in moral worth or religious acquirements.

84. *God expostulated with Cain*, ver. 6.—We should never be rash in judging, condemning, and punishing those who may be reclaimed by advice and persuasion.

85. *Had Cain done well he would have been accepted*, ver. 7.—God is no respecter of persons ; and if we are rejected by him, it is because we will not apply for his grace in the way that he has directed.

86. *Doing evil in his worship, was the cause why Cain was not accepted*, ver. 7.—We should beware of wandering and worldly thoughts, or of proud and high imaginations, in the worship of God.

87. *If Cain did not well, sin lay at the door*, ver. 7.—(First,) We should, when guilty of sin, immediately apply to the blood of Christ for pardon and acceptance.—(Or Second,) we should beware of the beginnings of sin, lest we be tempted to commit more aggravated iniquity.

88. *Abel's desire was to be to Cain*, ver. 7.—We should be respectful, submissive, and reverent to our superiors, either in age or station.

89. *Cain was to rule over Abel*, ver. 7.—We are not to refuse obedience to the laws, nor honour to the ma-

gistrate who administers them, because we think ourselves more holy than he.

90. *Cain talked with his brother*, ver. 8.—We should never conceal hatred under the mask of friendship.

91. *Cain rose up against Abel*, ver. 8.—We should never seek a quarrel, nor attempt to injure others.

92. *Cain rose up against Abel when they were in the field*, ver. 8.—We should never take an undue advantage of the weakness, the confidence, or the defencelessness of others.

93. *Cain killed his brother*, ver. 8.—We should beware of ill-will or anger, lest it lead us to murder or to revenge.

94. *God inquires after Abel*, ver. 9.—We should always be careful to investigate and examine a matter before deciding upon it.

95. *Cain denied all knowledge of Abel*, ver. 9.—We should never double a sin by denying it.

96. *Cain insulted God to hide his sin*, ver. 9.—We should be humble, and penitent, and submissive, when we have fallen into temptation or sin.

97. *God charged him with his sin*, ver. 10.—We should endeavour to awaken the conscience of sinners to a sense of their guilt and misery.

98. *Abel's blood, though concealed from men, cried for vengeance from God*, ver. 10.—That it is in vain for us to attempt a concealment of our sins, which will, and must at last find us out.

99. *God cursed Cain*, ver. 11.—Sin shall be punished.

100. *The earth was not to yield its strength to Cain*, ver. 12.—All nature is, and will be, enlisted in the cause of God, against the enemies and persecutors of his people.

101. *Cain was to be a fugitive and a vagabond*, ver. 12.—We ought to be grateful to God for a home, and should endeavour to make it a temple for his service.

102. *Cain complained of his punishment*, ver. 13.—

We should be more afraid of sin itself, than of its punishment.

103. *Cain complained of the hidings of God's face*, ver. 14.—We should seek and prize the favour of God and the light of his countenance.

104. *Cain was to be a fugitive and a vagabond in the earth*, ver. 14.—We should not countenance, nor willingly associate with wicked and ungodly men.

105. *Cain was afraid that all who met him would kill him*, ver. 14.—A guilty conscience is a miserable companion, and a constant terror.

106. *God set a mark upon Cain to preserve him*, ver. 15.—We ought not to aggravate the punishment or affliction of the wicked, but should rather pity and relieve them.

107. *Cain went out from the presence of God*, ver. 16.—We should never seek to absent ourselves from the worship, or the people of God.

108. *Cain dwelt on the east of Eden*, ver. 16—We may live near to ordinances; but if we neither enjoy nor improve them, they will be a curse, rather than a blessing.

SECTION VIII.

The Wickedness of the World previous to the Flood.

Gen. vi. 1—11.

1. And it (1) came to pass, when (2) men began to (3) multiply on the (4) face of the earth, and (5) daughters were born unto them.

1. Happened.—2. Mankind, particularly the race of Cain.—3. Became very numerous.—4. Various countries and districts on the surface.—5. Female children, who afterwards grew up to be very beautiful women.

1. What did man begin to do? Who began to multiply? *Where did man begin to multiply?* On the face of what? *What were born unto them?* Unto whom were daughters born? *Where were daughters born unto them?*

2. That the (1) *sons of God* saw the daughters of (2) *men* that they were (3) *fair*; and they took (4) *them* wives of all which (5) *they chose*.

1. Race of Seth, who feared and served God.—2. Cain's seed.—3. Very beautiful.—4. Unto themselves of these women.—5. Their fancy directed, without considering their ungodly characters.

2. *What is here said of the sons of God?* What did they see? Whose daughters did they see? Who saw the daughters of men? Whose sons? *What did they see about the daughters of men?* Who were fair? *What did the sons of God take?* Who took them wives? From whom did they take them wives? Of all what?

3. And the Lord said, My (1) *Spirit* shall not (2) *always* (3) *strive with man*, for that he also is (4) *flesh*: yet his (5) *days* shall be an hundred and twenty years.

1. Holy Spirit.—2. Continue for ever, or much longer to.—3. Suggest holy thoughts, and right modes of acting to the mind and heart of.—4. Of the sinful and corrupt race of fallen Adam.—5. Time for repentance, and farther trial.

3. *What did the Lord say?* What would not strive? Whose Spirit would not strive? *What would God's Spirit not always do?* Strive with whom? What did God say man was? *How long was man's days to be?* What was to be for an hundred and twenty years?

4. There were (1) *giants* in the earth in those days: and also after that, when the (2) *sons of God* came in unto the daughters of (3) *men*, and they bare children to them, the same became (4) *mighty men*, which were, (5) *of old*, men of (6) *renown*.

1. Great men.—2. Godly race of Seth.—3. Cain's seed.—4. Very powerful.—5. Long ago.—6. Whom the people spoke much of.

4. *What were in the earth in those days?* Where were there giants? When were there giants upon the earth? *Unto whom did the sons of God come?* What were born unto them? *What did their children become?* When were they? What kind of men were they?

5. And God saw that the (1) *wickedness* of (2) *man* was (3) *great* in the earth, and that every (4) *imagination* of the thoughts of his (5) *heart* was only (6) *evil* (7) *continually*.

1. Open sin, and iniquity.—2. The whole race of Adam.—3. Became general and confirmed.—4. Suggestion and contrivance.—5. Mind and affections.—6. Wickedness and sin.—7. Without interruption or end.

5. *What did God see?* What was great? Whose wickedness was great? Where was the wickedness of man great? *What was only evil?* What imagination? Of what thoughts? Of whose heart? What were the imagination of the thoughts of man's heart? How many of the imaginations of his thoughts were evil? When were they evil?

6. And (1) *it repented the Lord* that he had made man on the earth, and (2) *it grieved him* at his heart.

1. The Lord resolved to act as if he had repented.—2. As if he was greatly distressed and sorry.

6. *Whom did it repent?* *What repented the Lord?* Made whom? Made man where? *Who was grieved?* At what was God grieved? How was God grieved?

7. And the Lord said, I will (1) *destroy* man, whom I have (2) *created*, from the face of the (3) *earth*, both man and beast, and the creeping thing, and the fowls of the air; for it repented me that I have made them.

1. Put to death, and remove.—2. Made.—3. Whole world.

7. *What did the Lord say?* Whom was he to destroy? What was he to do to man? Who said he would destroy man? What man was he to destroy? Who had created man? *From what was God to destroy man?* Face of what? Who was to be destroyed from the face of the earth? *What was to be destroyed besides man?* What was God to do to the creeping things, and the fowls of the air? *Why was God to destroy them?* Of what did God repent? That he had made what?

8. But Noah found (1) *grace* in the (2) *eyes* of the Lord.

1. Favour.—2. Sight.

9. *What is said of Noah?* What did Noah find? Where did he find grace? *In whose eyes did Noah find grace?*

9. (1) *These are the (2) generations of Noah;* Noah was (3) a *just* man, and (4) *perfect* in (5) *his generations*, and Noah (6) *walked with God*.

1. This that is about to be recorded is.—2. History of the family.—3. An upright, honest, and conscientious.—4. Constantly doing the whole of his duty.—5. The times during which he lived.—6. Believed, loved, served, worshipped, and sought daily to please.

9. Whose generations? *What kind of a man was Noah?* Who was a just man? What was Noah in his generations? In what was Noah perfect? *With whom did Noah walk?* Who walked with God?

10. And Noah begat three sons, Shem, Ham, and Japheth.

10. How many sons did Noah beget? *What were the names of Noah's three sons?* Whose sons were Shem, Ham, and Japheth?

11. The (1) earth also was (2) corrupt (3) before God, and the (1) earth was (4) filled with (5) violence.

1. Whole world.—2. Wicked and abominable.—3. To a very great degree.—4. Completely overrun and covered.—5. Robbery, murder, oppression, and all wickedness.

11. *In what state was the earth?* Before whom was the earth corrupt? What was corrupt before God? *With what was the earth filled?* What was filled with violence?

LESSONS.

109. *When men multiplied and prospered, they began to forget God,* ver. 1, 2.—We should beware of prosperity, lest it lead our hearts from God and heaven.

110. *The sons of God were betrayed by the company of wicked women,* ver. 2.—We should beware of bad company.

111. *The sons of God chose wives by their beauty, and not their godliness and virtue,* ver. 2.—We should esteem and choose virtue and piety, before beauty, strength, or worldly accomplishments.

112. *God's Spirit will not always strive with man,* ver. 3.—We should beware of checking, opposing, or quenching, the inward suggestions of conscience, and the influences of the Holy Spirit.

113. *All men were to be destroyed, because all had become fleshly and corrupt,* ver. 3.—We should beware of loving, or indulging in, sinful pleasures.

114. *God resolved to spare the world for one hundred and twenty years, ver. 3.*—God's patience and forbearance should make us love him and repent of our sins.

115. *There were giants on the earth in those days, ver. 4.*—God is no respecter of persons, but will destroy all sinners however mighty or powerful.

116. *The children of God's people, by having wicked mothers, became very wicked men, ver. 4.*—We should be grateful to God for pious parents, especially mothers.

117. *These wicked men were men of renown, ver. 4.*—We should seek the praise of God more than the praise of men.

118. *God looked upon the wickedness of man, ver. 5.*—We should never indulge in sinful thoughts or secret sins, all of which God looks upon.

119. *Every imagination of man's thoughts by nature are sinful, ver 5.*—We should be grateful to God for every good thought and holy desire which he creates in our heart.

120. *Man's wickedness made God repent that he had made him, ver. 6.*—We should, to the utmost of our power, discourage sin and promote holiness.

121. *God was grieved at man's wickedness, ver 6.*—We should be grieved and sorry at the commission of sin.

122. *God resolved to destroy man for his sin, ver. 7.*—Sinners cannot escape the just judgments of God.

123. *The beasts were to be destroyed for man's sin, ver. 7.*—Sin brings misery and ruin on every thing connected with it, and those who commit it.

124. *Noah found grace in the eyes of the Lord, ver. 8.*—We should seek the favour and approbation of God as our highest reward.

125. *Noah's family alone found grace in the eyes of the Lord, ver. 8.*—God sees, takes notice of, and will preserve his people, however obscure they may be in station, or few in number.

126. *Noah was a just man*, ver. 9.—We should be just and upright in all our dealings with men.

127. *Noah was perfect in his generation*, ver. 9.—We should never be satisfied with any attainment of holiness, but should “press on toward” perfection.

128. *Noah walked with God*, ver. 9.—We should constantly seek communion with God, and always think and act as in his presence.

129. *The earth was corrupt before God*, ver. 11.—The wickedness and depravity of others, however general and common, should never tempt us to forget God, or to forsake his service.

130. *The earth was filled with violence*, ver. 11.—We should cultivate kind and friendly dispositions in ourselves, and should, to the utmost of our power, prevent and discourage every act of oppression or violence in others.

SECTION IX.

The Building of the Ark.—Gen. vi. 12—22.

12. And God (1) looked upon the earth, and, behold, it was (2) corrupt: for all (3) flesh had (4) corrupted his way upon the earth.

1. Attentively observed.—2. Wicked, and increasing in wickedness.—3. The people in the world.—4. Become wicked and abominable in their ordinary conduct.

12. Who looked upon the earth? Upon what did God look? In what state was the earth when God looked upon it? What was corrupt? How had the earth become corrupt? What had all flesh done? Who had corrupted their way? Upon what had all flesh corrupted their way?

13. And God said unto Noah, The (1) end of (2) all flesh is (3) come before me: for the (4) earth is filled with violence (5) through them: and, behold, I will (6) destroy them (7) with the earth.

1. Death, and final destruction.—2. Man and beast over the whole world.—3. Now resolved upon.—4. Whole world.—5. By their means.—6. Kill and remove.—7. Together with all that is upon the face of.

13. Who spoke to Noah? What did God say to

Noah? What had come? The end of what? Before whom had the end of all flesh come? *Why was the end of all flesh come?* What is said of the earth? What was filled? With what was the earth filled? Through whom was the earth filled with violence? *What was God to do?* Who was to destroy them? Whom was God to destroy? What was God to destroy besides them?

14. Make thee (1) an ark of gopher-wood: (2) rooms shalt thou make in the ark, and shalt (3) pitch it (4) within and (5) without with (6) pitch.

1. A vessel, or large ship.—2. Different apartments.—3. Cover.—4. In the inside.—5. In the outside.—6. A kind of resinous substance, or bitumen, which keeps out water.

14. *What was Noah to make?* Who was to make the ark? Of what was the ark to be made? *What was to be made in the ark?* In what were the rooms to be made? What was to be done with the ark? *Where was the ark to be pitched?* *With what was the ark to be pitched?*

15. And this is the (1) fashion which thou shalt make it of: The length of the ark shall be (2) three hundred cubits, the breadth of it (3) fifty cubits, and height of it (4) thirty cubits.

1. Pattern as to shape and size.—2. About 547 feet.—3. About 91 feet.—4. About 55 feet.

15. *What did God say about the fashion of the ark?* *What was to be the length of the ark?* *What was to be its breadth?* *What was to be its height?*

16. (1) A window shalt thou make to the ark; and (2) in a cubit shalt thou finish (3) it (4) above; and the door of the ark shalt thou (5) set in the side (6) thereof: With lower, second, and third (7) stories shalt thou make (3) it.

1. An opening to let in light and air.—2. To the breadth of.—3. The ark.—4. At the top of the slanting roof.—5. Make and place.—6. Of it.—7. Floors rising one above another.

16. *What was Noah to make to the ark?* To what was Noah to make a window? In what was he to finish it? Where was he to finish it in a cubit? What was to be set in the side of the ark? Where was he to set the door? *How many stories were to be in the ark?*

17. And, behold, I, even I, do bring a (1) flood of waters upon the

earth, to (2) *destroy* all flesh, (3) *wherein is the breath of life*, from under heaven; and every thing that is in the earth shall die.

1. Great deluge.—2. Brown and remove.—3. In which.

17. *What was God to do?* Who was to bring a flood? A flood of what? Upon what was God to bring a flood? *For what purpose was God to bring this flood?* What was God to destroy? By what was God to destroy all flesh? What flesh was God to destroy? The breath of what? From what was God to destroy all flesh? *What was to happen to every thing upon the earth?* What were to die?

18. But with thee will I (1) *establish* my (2) *covenant*: and thou shalt come into the ark; thou, and thy sons, and thy wife, and thy sons' wives with thee.

1. Fix and settle.—2. Agreement of mercy.

18. *What was God to do with Noah?* What was God to establish? Whose covenant? With whom was God to establish his covenant? What was Noah to do? Into what was Noah to come? *Who were to come into the ark?* With whom were they to go into the ark?

19. And of every living (1) *thing* of all flesh, two of every (2) *sort* shalt thou bring into the ark, to keep them alive with thee; they shall be male and female.

1. Creature.—2. Kind.

19. *What was Noah to bring into the ark?* How many of each sort of beast was he to bring into the ark? For what purpose were they to be brought into the ark? *What were to be kept alive?* Where were they to be kept alive? With whom were they to be kept alive? What sexes were they to be?

20. Of (1) *fowls* after their kind, and of (2) *cattle* after their kind, of every creeping thing of the earth after his kind: two of every sort shall come unto thee, to keep them alive.

1. Birds.—2. Beasts.

20. *What fowls were to be taken into the ark?* What else, besides fowls, were to be taken into the ark? *What else, besides fowls and cattle, were to be taken into the ark?* How many of each sort? To whom were the beasts to come? *For what purpose were they to come to Noah?*

21. And take thou unto thee of all (1) *food* that is eaten, and thou shalt (2) *gather* it to thee; and it shall be for (1) *food* for thee, and for (3) *them*.

1. Meat.—2. Collect.—3. The beasts.

21. *What food was Noah to take into the ark?* Who was to take all food that was eaten? What was Noah to do? What was this to be? For whom was it to be for food?

22. (1) *Thus* did Noah; (2) *according to* (3) *all* that God (4) *com-
manded* him, (5) *so* did he.

1. In this manner.—2. In the very way, and agreeably.—3. The whole.—4. Ordered.—5. In that manner.

22. *What did Noah do?* According to what? Who had commanded him? How much did Noah do of what God had commanded him? Who did all that God commanded him?

LESSONS.

181. *God looked upon the earth*, ver. 12.—God sees and takes notice of all the wickedness of every man in the world.

182. *All flesh had corrupted his way*, ver. 12.—We should beware of the influence of evil example, and the beginnings of sin.

183. *The end of all flesh had at last come*, ver. 13.—God, though he bears with sinners long, will not bear always.

184. *The earth was filled with violence by the sins of men*, ver. 13.—Wars, and contentions, and violence, are always the effects of sin.

185. *God was to destroy sinners with the earth*, ver. 13.—God will destroy sinners, with all their idols and false confidences.

186. *God directed Noah to make an ark in which he was to be saved*, ver. 14.—We must be diligent in the use of the means appointed by God, before we can expect to be saved.

187. *God gave special directions what Noah was to do*, ver. 15.—We must take God's method of attain-

ing salvation, and never trust to any untried methods of our own.

138. *Noah was to make a window, a door, and various stories in the ark*, ver. 16.—We should study to promote the comfort and convenience of ourselves and others.

139. *The roof of the ark, that it might shed off the rain, was to slope from the breadth of a cubit at the top*, ver. 16.—We should always endeavour to suit the means we adopt, to the end which we have in view.

140. *God was, with the exception of Noah, to destroy all flesh*, ver. 17.—That no sinner shall ever escape the just judgment of God.

141. *Every living thing which was upon the earth was, for the sin of man, to be drowned*, ver. 17.—That sin is in itself, and in the sight of God, exceedingly sinful.

142. *Noah was to be saved in the ark*, ver. 18.—That God will provide or direct to means, for the safety of every one of his people.

143. *Noah's family was also to be saved in the ark*, ver. 18.—We should seek to be included in, or connected with, pious and godly families.

144. *Noah's family were themselves to seek refuge in the ark*, ver. 18.—We are not to trust for salvation in our relationship or connexion with others, but must each “work out his own salvation,” by the diligent use of those means which God has appointed.

145. *Noah was to bring his family into the ark with him*, ver. 18.—Parents should use every means in their power for the spiritual safety and welfare of their children.

146. *Noah was to preserve two of each kind of beasts with him in the ark*, ver. 19, 20.—We are not to seek or expect miracles for the fulfilment of God's designs, when ordinary means, fitted for the purpose, are within our reach.

147. *Noah was to provide food to take into the ark, ver. 21.*—We should always, depending upon the divine blessing, be prudent and wise in providing for our future wants.

148. *Noah was to provide food for all those who were with him, ver. 21.*—That parents, and heads of families, should be industrious and diligent in providing for the temporal, as well as spiritual, wants of all their dependants.

149. *Noah did as God commanded him, ver. 22.*—We should diligently, and faithfully, and constantly, obey God in all that he requires from us.

150. *Noah did according to all that he was commanded, ver. 21.*—We must, upon no account, omit any part of our duty.

SECTION X.

The Entrance of Noah's Family into the Ark.

Gen. vii. 1—12.

1. And the Lord said unto Noah, Come thou, and all thy (1) *house*, into the ark: for thee have I (2) *seen* (3) *righteous* before me in this (4) *generation*.

1. Family.—2. Taken notice of, as being.—3. Just and holy.—4. Time of general wickedness.

1. To whom did God speak? *What did the Lord say to Noah?* Who were to come into the ark? Into what were they to come? *Why were Noah and his family to come into the ark?* What had God seen? Whom had God seen righteous? Before whom was Noah righteous? In what was Noah righteous before God?

2. Of every (1) *clean* beast thou shalt take to thee (2) *by sevens*, the male and his female: and of beasts that are not clean (3) *by two*, the male and his female.

1. Beast which may be offered in sacrifice.—2. Seven pairs.—3. Thou shalt take one pair.

2. What was Noah to take? How many was he to take? *Of what kind of beasts was Noah to take by*

sevens? What kinds of each of the clean beasts was he to take by sevens? *How many of each of the unclean beasts was he to take?* What kinds of each of the unclean beasts was he to take?

3. Of fowls also of the air by sevens, the male and the female: to (1) keep (2) seed alive upon the face of all the earth.

1. Preserve.—2. A stock for future propagation.

3. What is said of the fowls? *How many of the fowls was he to take?* What kinds of each of the fowls was he to take? *Why was Noah to take these beasts and fowls into the ark?* What was to be kept alive? Upon what?

4. For (1) yet seven days, and I will (2) cause (3) it to rain upon the earth forty days and forty nights; and every living (4) substance that I have made will I (5) destroy from off the face of the earth.

1. I have resolved to wait other.—2. Make.—3. The rain to come down.—4. Creature.—5. Kill and remove.

4. What was God to cause? Who was to cause it to rain? *When was God to cause it to rain?* Upon what was God to cause it to rain? *For how long was God to cause it to rain upon the earth?* What was God to do by the rain? *What was God to destroy?* Who had made them? From what were they to be destroyed? From the face of what?

5. And Noah did (1) according unto all that the Lord (2) commanded him.

1. In the manner, and corresponding to.—2. Directed, or ordered.

5. *What did Noah do?* According to what? Who had commanded? Whom had God commanded? How much of what God commanded did Noah do?

6. And Noah was six hundred years old when the flood of waters (1) was upon the earth.

1. Came down.

6. *How old was Noah at the flood?* When was Noah six hundred years old? Upon what was the flood?

7. And Noah went in, and his sons, and his wife, and his sons' wives with him into the ark, (1) because of the waters of the flood.

1. To be preserved from.

7. *Who went into the ark?* Who went in besides his wife and his sons? Into what did they go?

Why did they go into the ark? What waters? What did they do because of the waters?

8. Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth.

8. *What kind of beasts went into the ark?* What other kind of beasts besides clean beasts? What besides the beasts? What besides the beasts and fowls? Creepeth where?

9. There (1) ~~went~~ in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

1. Came by the direction of God, of themselves, and entered by.

9. *In what manner did the beasts go into the ark?* Unto whom did the beasts go? Into what did the beasts go? What went into the ark unto Noah? What kinds of each beast went into the ark? Who had commanded? Whom had God commanded?

10. And it (1) *came to pass*, after seven days, that the waters of the flood (2) *were* upon the earth.

1. Happened as God had said.—2. Began to come down.

10. What came to pass? When did this come to pass? *What happened after seven days?* What waters? Where were the waters of the flood? Upon what? When were the waters of the flood upon the earth?

11. In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the (1) *fountains* of the (2) *great deep* (3) *broken up*, and the (4) *windows* of heaven were *opened*.

1. Collections of water in.—2. Bowels of the earth.—3. Miraculously forced open, to allow the waters in them to gush out.—4. Clouds.

11. *In what year of Noah's life did the flood happen?* In what month? On what day of the month? *What were broken up?* What fountains? What deep? What happened to the fountains of the great deep? When were the fountains of the great deep broken up? What happened besides the breaking up of these fountains? What windows? What happened to the windows of heaven? *What were opened?* When were the windows of heaven opened?

12. And the rain (1) *was* upon the earth forty days and forty nights.

1. Continued to fall.

12. What was upon the earth? Upon what was the rain? *For how long was the rain upon the earth?* What happened for forty days and forty nights?

LESSONS.

151. *God called Noah and his family into the ark,* ver. 1.—We should earnestly invite sinners to use the means appointed by God to flee from the wrath to come.

152. *God saved Noah from the flood, because he was righteous,* ver. 1.—Though salvation is altogether of grace, yet the measure of our happiness and reward hereafter, will exactly accord with the measure of our diligence and activity in the service of God while in this world.

153. *Noah was righteous before God in that generation,* ver. 1.—We ourselves should be holy and unblameable, however wicked others may be around us.

154. *Noah was to take seven pairs of clean beasts, and only one pair of unclean,* ver. 2.—We should be more careful in preserving and increasing those things which are useful and good, than in caring for those which are less valuable or hurtful.

155. *The breed of animals was to be preserved by Noah in the ark,* ver. 3.—We should be fellow-workers with God, in using the proper means which he has appointed for accomplishing his several purposes.

156. *God gave the world a farther trial of seven days,* ver. 4.—We should not be inconsiderate nor hasty in punishing the guilty.

157. *God for their sins, was to destroy all his creatures from the face of the earth,* ver. 4.—We should always be afraid of, and watch against, every species of sin.

158. *Noah faithfully did as God directed him,* ver. 5.—We should obey God in all things.

159. *Noah took all his family with him into the ark*, ver. 7.—We should use every endeavour to secure the welfare and salvation of our relations and friends.

160. *Noah and his family sought refuge in the ark from a flood, of which there was no appearance*, ver. 7.—We should believe the warnings of God, and timely flee from the wrath to come.

161. *The beasts, at God's direction, went of themselves into the ark*, ver. 9.—The instincts, habits, and conduct of the lower animals, are all under the immediate power and management of God.

162. *After seven days the flood came*, ver. 10.—Though God may delay punishment long, yet he will send it at last.

163. *The fountains of the great deep were broken up, and the windows of heaven were opened*, ver. 11.—All nature is constantly employed in working out the will of God for the good of his people, and the destruction of his enemies.

164. *The rain continued for forty days and forty nights*, ver. 12.—God will begin and finish all that he has threatened.

SECTION XI.

The Destruction of the World by the Flood.

Gen. vii. 13—24.

13. In the (1) *self-same* day (2) entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, unto the ark:

1. Very.—2. Went.

13. On what day? *What happened on the self same day? Who entered? Who were the sons of Noah? Whose sons where Shem, Ham, and Japheth? Who went in besides Noah and his sons? Whose wives*

went in? With whom did the wives go in? Into what did they all go?

14. (1) They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every (2) sort.
1. Noah and his family.—2. Different kind.

14. *What went into the ark besides Noah's family?*
Every what? What cattle? What creeping thing?
That creepeth where? What fowls? What birds?

15. And they went in unto Noah into the ark, two and two of all flesh,
(1) wherein is the breath of life.
1. In which.

15. *What did all the beasts and birds do?* Unto whom did they go? Into what did they go? In what numbers did they go? Two and two of what? Where-in is what?

16. And (1) they that went in, went in male and female of all flesh, as God had commanded (2) him: and the Lord (3) shut him in.
1. All the birds and beasts.—2. Noah.—3. Closed the door of the ark, to keep.

16. *They that did what? What were they who went into the ark?* What were male and female? Male and female of what? Who had commanded? Whom had God commanded? *What did God do when they were all in the ark?* Who shut him in? Into what did the Lord shut him?

17. And the (1) flood was forty days (2) upon the earth; and the waters (3) increased, and (4) bare up the ark, and (5) it was lifted up above the earth.

1. Torrent of rain.—2. Constantly pouring down upon.—3. Became deeper.—4. Made the ark float upon its surface.—5. The ark.

17. *What is said of the flood?* Upon what was the flood? What was upon the earth? *For how long was the flood upon the earth?* What is said of the waters? What increased? *What did the waters do when they increased?* What was borne up? What bore up the ark? What was lifted up? From what was the ark lifted up? What lifted up the ark above the earth?

18. And the waters (1) prevailed, and were increased (2) greatly upon the earth; and the ark (3) went upon the (4) face of the waters.
1. Overcame every obstruction.—2. To a great degree.—3. Fleated.—4. Surface.

18. What is said of the waters? *What prevailed?* What were increased? *How much were the waters increased?* Upon what were the waters increased? What were increased greatly upon the earth? Where did the ark go? The face of what? What went upon the face of the waters?

19. And the waters prevailed (1) *exceedingly* upon the earth; and all the high (2) *hills* that were under (3) *the whole* (4) *heaven* were (5) *covered*.

1. To an extraordinary degree.—2. Rocks and mountains.—3. Every part of.—4. The sky.—5. Under the water.

19. What prevailed exceedingly? *Upon what did the waters prevail?* How much did the waters prevail? *What is said of the high hills?* What were covered? What hills were covered? Under what? What happened to the high hills? With what were they covered?

20. (1) *Fifteen cubits* (2) *upwards* did the waters (3) *prevail*; and the mountains were (4) *covered*.

1. About twenty-four feet.—2. Above the highest hills.—3. Rise.—4. All overflowed with water.

20. *How high above the hills did the waters prevail?* What prevailed? What were covered? With what were the mountains covered?

21. And (1) *all flesh* (2) *died* that moved upon the earth, both of fowl and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and of every man:

1. Every living creature.—2. Was drowned.

21. What happened to all flesh? *What died?* How many died? That moved where? What happened to the fowls? What died besides the fowls? What died besides the fowls, the cattle, and the beasts? That creepeth where? *What is said of every man?* How many men died?

22. All in whose nostrils was the breath of life, of all that was (1) *in the dry land*, died.

1. Not in, and belonging to, the waters and the seas.

22. What was in the nostrils? Where is the breath of life? *What happened to those in whose nostrils was the breath of life?* What is said of the dry land?

What happened to all that was on the dry land?
Who died?

23. And every living (1) *substance* was (2) *destroyed* which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowls of the (3) *heaven*; and they were (4) *destroyed* from the earth: and Noah only (5) *remained alive*, and (6) *they* that were with him in the ark.

1. Creature.—2. Drowned.—3. Air.—4. Killed and removed.—5. Was preserved.—6. His family and the lower animals.

23. *What was destroyed?* What substance? How many of these living substances were destroyed? That were where? The face of what? What were the living substances which were upon the face of the ground? What besides man? What besides man and cattle? What things? What fowls? What happened to all these? *From what were they destroyed?* What is said of Noah? Who only remained alive? Who remained alive besides Noah? Where were they? With whom were they in the ark?

24. And the waters (1) *prevailed* upon the earth an hundred and fifty days.

1. Continued without diminishing.

24. What prevailed? Upon what did the waters prevail? *For how long did the waters prevail upon the earth?* What happened during a hundred and fifty days?

LESSONS.

165. *Noah's family went all into the ark together*, ver. 18.—Families should delight in walking together in the worship, the service, and the commandments of God.

166. *All went into the ark on the self-same day with Noah*, ver. 18.—We should never delay, in taking the advice and following the example of godly people.

167. *Not one of the different kinds of beasts were left out of the ark*, ver. 15.—No one shall be lost whom God has determined to save.

168. *God shut Noah up in the ark*, ver. 16.—Those

circumstances in providence which God's people often consider painful and severe, will at last be found to be acts of pure mercy and goodness on the part of God.

169. *The waters which destroyed the world, bare up the ark, ver. 17.*—God can make the very things which he employs for the punishment of the wicked, the means of his people's safety.

170. *As the waters increased, the ark rose from the earth, ver. 18.*—The greater our afflictions are upon earth the more should our hearts be lifted above it and placed on the things of heaven.

171. *The ark went upon the face of the waters, ver. 18.*—No extent of affliction can ever reach or hurt those who are cared for and protected by God.

172. *All the high hills were covered with the flood, ver. 19.*—There is no hope of the impenitent sinner ever escaping from the just indignation of God.

173. *Noah, and they only who were in the ark, remained alive, ver. 23.*—There is no safety for sinners, but in the way pointed out to them by God.

174. *God allowed the waters to prevail for upwards of five months, ver. 24.*—We should not hastily but carefully to consider, remember, and improve God's judgments upon others.



SECTION XII.

The Abating of the Waters of the Flood.—Gen. viii. 1—12.

1. And God (1) remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to (2) pass over the (3) earth, and the waters (4) assuaged.

1. Did not forget, but recollect.—2. Blow.—3. Surface of the water that was covering the world.—4. Began to grow less.

1. What did God do? Who remembered Noah? Whom did God remember? What did God remember,

besides Noah? With whom? Where were the cattle with Noah? Who were with Noah in the ark? *What did God make to pass over the earth?* Who did this? What passed? Over what did the wind pass? Who made the wind to pass over the earth? *What then happened to the waters?* What assuaged? When did the waters assuage?

2. The (1) *fountains* also of the (2) *deep*, and the (3) *windows* of heaven were (4) *stopped*, and the rain from heaven was (5) *restrained*.

1. Source of the waters.—2. Bowels of the earth.—3. Clouds.—4. Prevented from sending forth any more waters.—5. Kept back.

2. *What were stopped?* What fountains were stopped? What happened to the fountains of the deep? What were stopped besides the fountains of the deep? What windows? What happened to the windows of heaven? *What was restrained?* What rain? What happened to the rain from heaven?

3. And the waters (1) *returned* from off the earth (2) *continually*; and after the end of the hundred and fifty days the waters were (3) *abated*.

1. Became less, and went away.—2. Without ceasing.—3. Greatly lessened.

3. *What returned?* What did the waters do? From what did the waters return? *In what manner did the waters return from off the earth?* What were abated? *When were the waters abated?* What had taken place at the end of an hundred and fifty days?

4. And the ark (1) *rested* in the seventh month, on the seventeenth day of the month, upon (2) *the mountains* of Ararat.

1. Reached the ground, and no more floated on the waters.—2. One of the high hills.

4. *What rested?* *When did the ark rest?* In what month? What day in the month? What happened on the seventeenth day of the seventh month? *Where did the ark rest?* Upon what mountains? What rested on these mountains?

5. And the waters (1) *decreased* (2) *continually* until the tenth month: in the tenth month, on the first day of the month, were the (3) *tops* of the mountains seen.

1. Became less and less.—2. Constantly.—3. Highest parts.

5. *What decreased?* How did the waters decrease? *Till when did the waters decrease?* What happened?

in the tenth month? What were seen? Tops of what? What part of the mountains were seen? *When were the tops of the mountains seen?* In what month? On what day of the month? What happened on the first day of the tenth month?

6. And it (1) *came to pass* at the end of forty days that Noah opened the window of the ark which he had made:

1. Happened.

6. What came to pass? Who opened the window? What did Noah open? What window? What did Noah do to the window? *When did Noah open the window of the ark?* Of what was this the window? Of what ark? Who had made it? What had Noah made?

7. And he sent (1) *forth* a (2) *raven*, which went forth (3) *to and fro*, until the waters were (4) *dried up* from off the earth.

1. Out of the ark.—2 Small bird that lives on carrion.—3. Backwards and forwards.—4. All gone.

7. Who sent forth the raven? *What did Noah first send forth?* From what did Noah send forth the raven? *What did the raven do?* Whither did the raven go? Until when did the raven go to and fro? Until what were dried? Dried from what?

8. Also (1) *he sent* (2) *forth* a dove from (3) *him*, to see if the waters were (4) *abated* from off the face of the ground.

1. Noah.—2. Out. 3. The ark where he was.—4. Nearly all gone.

8. *What did Noah send forth after the raven?* Who sent forth the dove? From what was the dove sent forth? From whom was the dove sent forth? *For what purpose did Noah send forth the dove?* To see what? If what were abated? Abated from what? The face of what?

9. But the dove found no (1) *rest* for the sole of her foot, and she (2) *returned* unto (3) *him* into the ark; for the waters were (4) *on* the face of (5) *the whole earth*. Then (3) *he put* forth his hand, and (6) *took* her, and (7) *pulled* her in unto him into the ark.

1. Dry place.—2. Came back again.—3. Noah.—4. Still covering.—5. Every part of the.—6. Laid hold of.—7. Brought.

9. *What did the dove do when first sent out?* What could the dove not find? Rest for what? What found no rest? *What did the dove do when she found*

no rest? Unto whom did the dove return? Unto what did the dove return? *Why did the dove return?* Upon what were the waters? The face of what? *What did Noah do when the dove returned?* What did he put forth? What did Noah do when he put forth his hand? Took what? What did he do when he took hold of her? What did he pull in? Into what did he pull the dove?

10. And he (1) *stayed* yet other seven days, and (2) *again* he sent (3) *forth* the dove out of the ark.

1. Waited.—2. Once more.—3. Away.

10. Who stayed? How long did Noah stay? Seven what? What did he do for other seven days? *What did Noah do after other seven days?* What did he again send forth? Out of what? Who sent forth the dove again?

11. And the dove came in to him in the (1) *evening*, and, lo, in her mouth was (2) *an olive leaf* plucked off. So Noah (3) *knew* that the waters were (4) *abated* from off the earth.

1. Close of the day.—2. The leaf of an olive tree.—3. Perceived by this.—4. Nearly dried up.

11. When did the dove return? To whom did the dove come in? What came in to him in the evening? *With what did the dove return in the evening?* Where was the olive leaf? What brought the olive leaf? How had she got the olive leaf? *What did Noah know by this?* That what were abated? From off what? How did Noah know that the waters were abated from off the earth?

12. And he (1) *stayed* yet other seven days, and sent (2) *forth* the dove; which (3) *returned* not again unto him any more.

1. Waited.—2. Away.—3. Did not come back.

12. What did Noah do for other seven days? Who stayed? For how long did he stay? *What did Noah do after other seven days?* What did he again send forth? What is said of the dove? *What did not return?* Unto whom did the dove not return?

LESSONS.

175. *God remembered Noah*, ver. 1.—God will never forget his people.

176. *God made a wind to pass over the earth*, ver. 1.—We should use suitable means for the relief of those who are in trouble.

177. *By means of the wind, the waters assuaged*, ver. 1.—God generally works by means.

178. *The fountains of the deep, and the windows of heaven were stopped*, ver. 2.—All nature is under the control and direction of God.

179. *The waters returned from off the earth continually*, ver. 3.—God continues afflictions no longer than they are really necessary.

180. *The ark did not rest till the seventh month*, ver. 4.—We are not to be impatient or weary under afflictive dispensations, but must wait their gradual or immediate removal, as God sees it to be best.

181. *Noah opened the window of the ark*, ver. 6.—We should humbly mark and watch the progress of God's merciful dealings with us and his people.

182. *Noah sent forth a raven*, ver. 7.—We should use all proper means to ascertain the extent of God's mercies and our own privileges.

183. *Noah, when the raven returned not, sent out a dove*, ver. 8.—We are to persevere in the use of means for accomplishing those things which we know to be lawful and right.

184. *Noah took the dove again into the ark*, ver. 9.—We should help those who require our assistance.

185. *Noah waited other seven days*, ver. 10.—We are patiently to wait God's time, and constantly to rely on his care and goodness.

186. *Noah again sent out the dove*, ver. 10.—We should prefer to use tried means, and to employ those servants and messengers whom we have previously found faithful.

187. *The dove returned with an olive leaf*, ver. 11.—We should rejoice in being the messengers of good tidings.

188. *Noah, by the olive leaf, concluded that the waters were abated*, ver. 11.—We should attentively observe the signs of the times, and draw comfort from them in our Christian journey.

189. *Noah stayed yet other seven days*, ver. 12.—Patience should have its perfect work. • We should submissively follow God in his dispensations, and not take our own way by running before him.

190. *The dove returned no more*, ver. 12.—We are constantly to depend upon God, and not merely to trust in outward signs and tokens for the strengthening of our faith.

SECTION XIII.

God calls Noah's Family and the Beasts out of the Ark.
Gen. viii. 13—22.

13. And it (1) *came to pass*, in the sixth hundredth and first year, in the first month, the first day of the month, the waters were (2) *dried up* from off the earth; and Noah (3) *removed* the (4) *covering* of the ark, and looked, and, behold, the face of the ground was dry.

1. Happened.—2. All gone.—3. Took away.—4. Upper part.

13. What were dried up? When were the waters dried up? From what were the waters dried up? What did Noah do? What did Noah remove? What covering was removed? Who removed it? What did Noah do when he had removed the covering of the ark? Who looked? What did Noah see? What was dry? The face of what? When did Noah see the face of the ground dry?

14. And in the second month, on the seven and twentieth day of the month, was the earth dried.

14. What is said of the earth? What was dried? When was the earth dried? In what month? In

what day of the month ? What had taken place by the twenty-seventh day of the second month ?

15. And God spake unto Noah, saying,

15. What did God do ? Who spake ? *To whom did God speak ?*

16. Go (1) *forth* of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.

1. Out.

16. What was Noah to do ? Of what was Noah to go forth ? *Who were to go forth of the ark with Noah ?* With whom were Noah's family to go forth of the ark ?

17. Bring (1) *forth* with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth ; that (2) they may (3) *breed* (4) abundantly in the (5) earth, and be (6) *fruitful*, and (7) *multiply* upon the earth.

1. Out of the ark.—2. These animals.—3. Produce young ones of their several kinds.—4. In great numbers.—5. World.—6. Very prolific, and bring forth many young ones.—7. Become numerous.

17. *What was Noah to do to the beasts ?* What was he to bring forth ? From what was he to bring them forth ? *Why was Noah to bring them forth of the ark ?* Where were they to breed ? In what manner were they to breed ? What were they to be ? Who were to be fruitful ? *What were to multiply ?* Upon what were the beasts to multiply ?

18. And Noah went (1) *forth*, and his sons, and his wife, and his sons' wives with him :

1. Out of the ark.

18. *Who went forth of the ark ?* Of what did Noah go forth ? Who went with Noah from the ark ?

19. Every beast, every creeping thing, and every fowl, and (1) *whatever* creepeth upon the earth, after their kinds, went (2) *forth* out of the ark.

1. Every living creature which.—2. Away.

19. *What went forth of the ark besides Noah and his family ?* What did every beast, and every creeping thing do ? What else went out but the beasts and creeping things ? Out of what did they go forth ?

20. and Noah (1) *built* an altar unto the Lord, and took of every clean (2) *beast*, and of every clean (3) *fowl*, and (4) offered burnt-offerings on the altar.

1. Raised with stones.—2. Four-footed animal.—3. Bird.—4. Killed them, and sprinkled their blood, and burnt their flesh, as.

20. *What did Noah do when he left the ark? What did he build? Who built an altar? Unto whom did Noah build an altar? What did Noah take? What kind of beasts did Noah take? Of how many kinds of the clean beasts did Noah take? What kind of fowls did he take? What did Noah do with the clean beasts and fowls? What did he offer? What kind of offerings? On what did Noah offer the beasts? What did Noah do with the altar?*

21. And the Lord smelled a (1) *sweet* (2) *savour*; and the Lord (3) *said in his heart*, I will not again (4) *curse* the (5) *ground* any more (6) *for man's sake*; for the (7) *imagination* of man's heart is evil from his (8) *youth*: (9) *neither* will I again (10) *smite* any more every thing living, as I have done.

1. Pleasant.—2. Scent, odour, or smell.—3. Resolved thus in his own mind.—4. Destroy.—5. World.—6. On account of the sin of man.—7. Thoughts.—8. Youngest years.—9. Nor.—10. Destroy.

21. What did the Lord smell? What kind of savour? Who smelled a sweet savour? *What did the Lord say in his heart?* In what did God say this? What was God not again to do? What was he not to do to the ground? What was God not to curse? For whose sake? *What was God not to do any more for man's sake?* Why was God not to curse the ground any more for man's sake? What is the imagination of man's heart? What is evil? The imagination of what? From what time is man's heart evil? What was God not to do again? *What was God not again to smite?* What had God done?

22. (1) *While* the (2) *earth* (3) *remaineth*, (4) *seed-time*, and (5) *harvest*, and cold and heat, and summer and winter, and day and night, shall not (6) *cease*.

1. As long as.—2. World.—3. Continues.—4. Spring.—5. Reaping-time.—6. Stop, or come to an end.

22. While what remained? *What was not to cease while the earth remained?* What was not to cease besides seed-time and harvest? What was not to cease, besides seed-time and harvest, and cold, and

heat? What did God say about night and day? *What was not again to happen?* Shall not what?

LESSONS.

191. *The waters were at last dried up*, ver. 19.—God may appear to be long in completing his gracious purposes and promises, but he will be found at last to be both punctual and sure.

192. *Noah removed the covering of the ark*, ver. 13.—We should prepare the way for God, by removing every probable obstruction to his successful working.

193. *Noah still waited in the ark about two months before he had a message from God*, ver. 14.—We are to exercise an unshaken faith in God, and are not to charge him foolishly because of the hidings of his countenance, or the continuance of grief or affliction.

194. *God at last spake to Noah*, ver. 15.—If we continue to wait for God, he will not disappoint us.

195. *God commanded Noah to leave the ark*, ver. 16.—We should value the means of our improvement, not for their own sakes, but only in so far as they answer the purpose for which they were designed by God.

196. *Noah was to take all his family with him*, ver. 16.—We should endeavour to promote the welfare of others as well as our own.

197. *Noah was to bring forth the animals that they might breed in the earth*, ver. 17.—We should not be indifferent to the comforts, nor careless about the propagation of useful animals.

198. *Noah and his family went out of the ark at the command of God*, ver. 18.—We should rejoice at every opportunity of obeying, and inducing others to obey God.

199. *All the animals left the ark*, ver. 19.—The instincts of all animals are regulated and directed by God.

200. *Noah's first care was to build an altar to God, ver. 20.* We should, in every deliverance, make adoration and thanksgiving to God our first concern.

201. *Noah sacrificed of every clean beast unto God, ver. 20.*—We should dedicate the best of all that God has given us to his service and glory.

202. *God accepted of Noah's sacrifice, ver. 21.*—God is well pleased with the heartfelt thanksgivings and worship of his people.

203. *God, at Noah's sacrifice, resolved no more to destroy the earth, ver. 21.*—The prayer of faith, and humble acknowledgment, will not lose its reward.

204. *Man's heart is evil from his youth, ver. 21.*—We should be humble before God, and acknowledge at all times his sparing mercy.

205. *While the earth was to remain, the seasons were not to cease, ver. 23.*—We should never doubt, or deny the continued, and constant, and universal operation of God's providence.

SECTION XIV.

God's Covenant with Noah.—Gen. ix. 1—11.

1. And God (1) blessed Noah and his sons, and said unto them, Be (2) fruitful, and (3) multiply, and (4) replenish the (5) earth.

1. Declared them happy, and pronounced his blessing upon.—2. Prolific in children.—3. Become many.—4. Again fill with inhabitants.—5. Whole world.

1. *What did God do to Noah? Who was blessed? By whom was Noah blessed? Who were blessed besides Noah? What did God say to Noah and his sons? What were they to be? What were they to do? What were they to replenish? Who were to multiply and replenish the earth?*

2. *And the fear of you, and the (1) dread of you, shall be (2) upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your (3) hand are they (4) delivered.*

1. Terror excited by.—2. Impressed instinctively upon.—3. Power and dominion.—4. Given over.

2. *What was to be upon every beast and fowl?* The fear of whom? Who were to fear them? What were they to do, besides fearing them? Whom were the beasts to dread? Upon what were the fear and dread of man to be? What beasts? What fowls? *Upon what were the fear and dread of man to be, besides upon the beasts and the fowls?* What fishes? *What were delivered into the hand of man?* Into whose hand were all the lower animals delivered?

3. Every (1) *moving thing* that liveth shall be (2) *meat* for (3) *you*; even as the (4) *green herb* have I given you all things:

1. Beast and animal.—2. Food.—3. Mankind.—4. Fruit and vegetable substances which have been your food hitherto.

3. *What was to be meat for them?* What was every thing that liveth to be? To whom were they to be meat? What had God given them? *In what manner had God given them all things?* To whom had God given all things as the green herb?

4. But (1) *flesh* with the life (2) *thereof*, which is the blood (2) *thereof*, shall ye not eat.

1. The flesh of the animals which you have for food.—2. Of it.

4. *What were they not to eat?* Life of what? What is the life of the flesh? What were they not to eat with the flesh? What is the blood here said to be? *Who were not to eat flesh with the blood?*

5. And (1) *surely* your blood of your lives will I (2) *require*: at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I (2) *require* the life of man.

1. Most certainly.—2. Demand an account of.

5. *What was God to require?* What blood was God to require? Whose blood was God to require? Who was to require this? *At whose hand was God to require the blood of their lives?* At whose hand, besides the beasts? What does God here say of every man's brother? *What was God to require of every man's brother?* Whose life? Of whom was God to require the life of man? Whose brother?

6. *Whoso (1) sheddeth man's blood*, by man shall his (2) *blood be shed*: for in the (3) *image* of God made he man.

1. Committeth murder.—2. Life be taken; he shall be put to death.—3. Likeness.

6. Sheddeth what? Man's what? *What is to be done to him who sheddeth man's blood?* What would be shed? By whom would his blood be shed? Whose blood was to be shed by man? *Why was the shedding of man's blood to be so punished?* In what was man made? In whose image? Who was made in the image of God? Who made man in the image of God?

7. And you, be ye (1) *fruitful* and (2) *multiply*; bring forth (3) *abundantly* in the earth, and (2) *multiply* (4) *therein.*

1. The fathers and mothers of numerous children.—2. Become many.—3. In great numbers.—4. In it.

7. *What were Noah and his family to be?* Who were to be fruitful? Who said they were to be fruitful? *What were they to do?* Who were to multiply? What were they to do, besides multiplying? In what manner were they to multiply and bring forth? *What were they to do abundantly?* In what were they to multiply.

8. And God spake unto Noah, and to his sons with him, saying,

8. Who spake? *To whom did God speak?* To whom did God speak, besides unto Noah? To whose sons? With whom? Who were with Noah?

9. And I, (1) *behold* I, (2) *establish* my (3) *covenant* with you, and with your (4) *seed* after you;

1. Take notice.—2. Make, and firmly settle.—3. Solemn agreement.—4. Children to all future generations.

9. *What did God establish?* *With whom did God establish his covenant?* Who established his covenant with them? With whom, besides them, did God establish his covenant? With whose seed? What seed?

10. And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark to every beast of the earth.

10. *With whom, besides Noah's family and their seed, was God to establish his covenant?* With every what? That were with whom? From all that go out of what? What was God to do to all that went out of the ark? To what beasts?

11. And I will (1) establish my (2) covenant with you: neither shall all (3) flesh be (4) cut off any more by the waters of a flood: neither shall there any more be a flood to (5) destroy the earth.

1. Firmly settle and ratify.—2. Solemn agreement.—3. Men and beasts.—4. Killed, and removed from the earth.—5. Ruin, and lay waste.

11. *What was God to do to his covenant?* With whom was he to establish it? Who was to establish his covenant with them? What were not to be cut off any more? *What was not to be done to all flesh any more?* By what were all flesh not to be any more cut off? By what waters? *What was there not again to be?* What was not to be destroyed? By what was the earth no more to be destroyed?

LESSONS.

206. *God blessed Noah and his sons*, ver. 1.—We should earnestly desire the blessing of God upon ourselves and our families.

207. *God gave them commandment to multiply and replenish the earth*, ver. 1.—We should do every thing in our power to promote the happiness and the prosperity of general society.

208. *The beasts were delivered into the hands of man*, ver. 2.—We should not abuse the power which God has given us over the lower animals.

209. *It was God who gave the animals to man for food*, ver. 3.—All animals, fit for food and man's use, may lawfully be killed.

210. *Flesh was not to be eaten with the blood*, ver. 4.—We should use God's bounties in the manner required, and according to the restrictions with which they are given.

211. *God was to require the life of man at the hand of every beast*, ver. 5.—Every animal, which is hostile or hurtful to man, may lawfully be killed.

212. *The life of man was to be required of every man's brother*, ver. 5.—We should not only ourselves

abstain from violence, but should endeavour also to prevent it in others.

213. *Man's blood was not to be shed*, ver. 6.—We should abstain from every act that may tend to shorten, or to embitter human life.

214. *Those who shed man's blood, were to have their blood shed*, ver. 6.—All murderers should be put to death.

215. *Man was made after God's image*, ver. 6.—We should preserve, cherish, love, honour, and benefit our fellow men, in preference to the lower animals..

216. *They were to be fruitful and to multiply*, ver. 7.—We should, individually, live and act for the benefit of society, as well as for ourselves.

217. *God established his covenant with Noah*, ver. 9.—We should highly prize, and carefully keep, all the terms of God's covenant.

218. *God established his covenant with Noah's seed, as well as with himself*, ver. 9.—The children of God's people partake of, and have a right to, all the outward privileges of their parents.

219. *God extended the benefits of Noah's covenant to the beasts*, ver. 10.—The lower animals generally suffer on account of the wickedness, and always benefit by the holiness, of man.

220. *There was to be no more a flood*, ver. 11.—We should not make God's mercy, or promise of security an occasion to commit, or to continue, in sin.

SECTION XV.

The Rainbow made a Sign of the Covenant.

Gen. ix. 12—29.

12. And God said, This is the (1) *token* of the (2) *covenant* which I make between me and you, and every living creature that is with you, for (3) *perpetual generations*:

1. Mark, or sign.—2. Agreement.—3. All mankind that shall ever live in the world.

12. *What did God say?* What was this? Token of what? What covenant? Who made that covenant? *Between whom was that covenant made?* What was made between God and them? Who, besides Noah and his family, were parties with God in that covenant? *For how long was that covenant made?* What was made for perpetual generations?

13. I do (1) set my (2) bow in the (3) cloud, and (4) it shall be for a (5) token of (6) a covenant between me and the (7) earth.

1. Put.—2. Rainbow.—3. Rain drops, which fall to the earth from the clouds.—4. This rainbow.—5. Mark, or sign.—6. An agreement having been entered into.—7. Whole world.

13. What was set? Whose bow? Where was the bow set? *Who set the bow in the cloud?* What was the bow to be? What was to be for a token? Of what was the bow to be a token? *Between whom was this covenant made?* What was made between God and the earth? What was made the token of God's covenant with Noah and the earth?

14. And it shall (1) come to pass, when I bring (2) a cloud over the earth, that the bow shall be seen in the cloud:

1. Happen.—2. Rain by a cloud.

14. What was to come to pass? When what was brought over the earth? Who was to bring the cloud over the earth? *What was to be seen when God brought a cloud over the earth?* Where was the bow to be seen? When was the bow to be seen? What was to be seen in the cloud?

15. And I will (1) remember my (2) covenant, which is between me and you and every living creature of all flesh; and the (3) waters shall no more become a flood to (4) destroy all flesh.

1. Not forget.—2. Agreement.—3. Rain, and fountains of the great deep.—4. Overwhelm, and drown.

15. *What was God to remember?* Whose covenant? Who was to remember his covenant? What covenant was God to remember? *Between whom was this covenant?* What was no more to become a flood? *What where the waters no more to become?*

What were the waters no more to destroy? What were no more to destroy all flesh?

16. And the bow shall be (1) *in* the (2) *cloud*; and I will (3) *look upon* it that I may (4) *remember* the (5) *everlasting* (6) *covenant* between God and every living creature of all flesh that is upon the earth.

1. Reflected from.—2. Rain-drops of the cloud.—3. Take notice of.—4. Not forget.—5. Never ending.—6. Agreement.

16. What was to be in the cloud? *Where was the bow to be?* Who was to look upon it? Upon what was God to look? *Why was God to look upon the cloud?* What was God to remember? What kind of a covenant was this? Between whom was this everlasting covenant? Between God and whom?

17. And God said unto Noah, This is the (1) *token* of the (2) *covenant* which I have (3) *established* between me and all flesh that is upon the earth.

1. Sign, or mark or remembrancer.—2. Solemn agreement.—3. Made and firmly settled.

17. *What did God say unto Noah?* This was the token of what? *Of what covenant was this the token?* Who established that covenant? Between whom had God established that covenant? All flesh where?

18. And the sons of Noah, that went (1) *forth* of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan.

1. Out.

18. How many sons had Noah? From what did Noah's sons go? With whom did they go forth of the ark? *Who were Noah's sons?* What was Ham? *Whose father was Ham?*

19. These are the three sons of Noah; and (1) *of them* was (2) *the whole earth* (3) *overspread*.

1. By their children and descendants.—2. Every part of the.—3. Filled with people.

19. Who were these three? Whose sons were they? What did they do to the whole earth? What was overspread? How much of the earth was overspread of them? *Of whom was the whole earth overspread?*

20. And Noah (1) *began to be* (2) *an husbandman*, and he (3) *planted* a (4) *vineyard*;

1. For the first time laboured as.—2. A tiller of the ground.—3. Selected and prepared a piece of ground for.—4. Place where he might rear vines and grapes.

20. *What did Noah begin to be? Who began to be an husbandman? What did Noah do? What did Noah plant? Who planted a vineyard?*

21. And he drank of the (1) *wine*, and was (2) *drunken*; and he was (3) *uncovered* (4) *within his (5) tent*.

1. Fermented juice of the grapes reared in his vineyard.—2. Intoxicated by drinking too much.—3. Lying naked.—4. In the inside of.—5. Temporary house, or dwelling.

21. *Of what did Noah drink? Of what wine? (Of the vineyard.) Who drank of the wine? What was the consequence of Noah drinking the wine? Who was drunken? In what state was Noah? Where was Noah uncovered? In whose tent? Who was within his tent?*

22. And Ham, the father of Canaan, (1) *saw* the (2) *nakedness* of (3) *his father*, and (4) *told* his (5) *two brethren* (6) *without*.

1. Went in and looked upon.—2. Shameful condition.—3. Noah.—4. Then came out and informed.—5. Brothers, Shem and Japheth.—6. Who were on the outside of the tent.

22. *Who saw the nakedness of his father? Who was Ham? Whose father was Ham? Whose nakedness did Ham see? What did Ham do when he saw the nakedness of his father? Whom did he tell? Who told? What did he tell? To how many did he tell this? Two what? Where were his two brethren?*

23. And Shem and Japheth took a (1) *garment*, and laid it upon both their shoulders, and went (2) *backward*, and (3) *covered the nakedness of (4) their father*; and their faces were (5) *backward*, and they (6) *saw not* their father's (7) *nakedness*.

1. Mantle, or large piece of dress.—2. Into the tent with their faces towards the door.—3. Made the garment drop upon.—4. The naked body of Noah.—5. Turned from him.—6. Did not allow themselves to look upon.—7. Disgraceful situation.

23. *What did Shem and Japheth do? What did they take? Who took a garment? Where did they lay the garment? Upon whose shoulders was the garment laid? What did they do when they laid the garment upon their shoulders? How did they go? Who went backward? What did they do with the garment? In what direction were their faces? What was the consequence of their faces being backward?*

24. And Noah (1) awoke from his (2) wine, and (3) knew what (4) his younger son had done unto him.

1. Became sober and collected after.—2. Intoxication.—3. Came to the knowledge of.—4. Ham, (and, as many think, his *younger* grandson Canaan also.)

14. Who awoke? From what did Noah awake? what did he know? Which son? Done to whom? *When did Noah know what his younger son had done unto him?*

25. And he said (1) Cursed be Canaan; a (2) servant of servants shall (3) he be unto (4) his (5) brethren.

1. Wretched and miserable.—2. Slave.—3. His descendants.—4. Their.—5. Fellow men.

25. *What did Noah say?* Who was cursed? Who cursed Canaan? *What was Canaan to be?* A servant of what? Who was to be a servant of servants? *Unto whom was he to be a servant of servants?* To whose brethren?

26. And he said, Blessed be the Lord God of Shem; and (1) Canaan shall be (2) his servant.

1. The posterity of Canaan.—2. The slaves of his descendants.

26. *What did Noah say of Shem?* Who was blessed? Lord God of whom? What was Canaan to be? Whose servant was Canaan to be? What was Canaan to be to Shem?

27. God shall (1) enlarge (2) Japheth, and he shall (3) dwell in the (4) tents of Shem; and Canaan shall be (5) his servant.

1. Increase the posterity, and extend the country of.—2. Japheth's descendants.—3. Inhabit.—4. Dwelling places.—5. The slaves of his seed.

27. *What was God to do unto Japheth?* Who was to be enlarged? By whom was Japheth to be enlarged? *What was Japheth to do?* Where was Japheth to dwell? In whose tents? Who was to dwell in the tents of Shem? What was Canaan to be? Whose servant was Canaan to be?

28. And Noah lived after the flood three hundred and fifty years.

28. *How long did Noah live after the flood?* After what did Noah live three hundred and fifty years?

29. And all the days of Noah were nine hundred and fifty years; and he died.

29. *How old was Noah when he died?* Who was nine hundred and fifty years when he died?

LESSONS.

221. *God appointed a token of his covenant*, ver. 12.—We should observe, and be grateful for, every token and sign of God's mercy and goodness.

222. *This was to be a token for perpetual generations*, ver. 12.—Distance of time makes no difference on the faithfulness of God.

223. *God made the rainbow the token of his covenant*, ver. 13.—We should endeavour to see God, and his gracious dealings with us, in every object in nature, and in every circumstance in providence.

224. *God, though he was never again to destroy the earth by rain, was yet to bring a cloud over it*, ver. 14.—We should under no circumstances, ever be tempted to doubt the goodness, or the faithfulness of God.

225. *When the cloud appeared, God was to make the bow to be seen in it*, ver. 14.—We should endeavour to allay the fears, and to strengthen the faith of all who are in trouble or distress of mind.

226. *God was to remember his covenant*, ver. 15.—We should never forget our promises, nor the claims which others have upon us.

227. *The waters were no longer to become a flood to destroy all men*, ver. 15.—It is of God's mercy that even our best temporal blessings are not turned into curses.

228. *God was to look upon the cloud that he might remember*, ver. 16.—We should make use of every appointed means to keep in remembrance our obligations and duties.

229. *Noah began to be an husbandman*, ver. 20.—We should be industrious and endeavour lawfully to provide for the wants of our families.

230. *Noah planted a vineyard*, ver. 20.—We may lawfully seek to procure the comforts, as well as the necessities of life.

231. *Noah drank of his wine till he was drunken*, ver. 21.—We should never abuse the temporal mercies which God bestows upon us.

232. *Noah lay uncovered in his tent*, ver. 21.—We should beware of drunkenness, which generally leads both to sin and shame.

233. *Ham looked upon the shame of his father*, ver. 22.—We should not be willing to see, far less to seek for, or to rejoice in, the faults and failings of our parents, and superiors.

234. *Ham told his brothers of their father's shame*, ver. 22.—We should never expose the faults or failings of others.

235. *Shem and Japheth refused to witness the shame of their father*, ver. 23.—We should use every means in our power to cherish respect for, and to prevent contemptuous thoughts of, our parents or superiors.

236. *Shem and Japheth concealed and covered their father's shame*, ver. 23.—We should endeavour to conceal, and to prevent the continuance, or repetition of the faults or failings of others.

237. *Noah, when sober, heard of his shame*, ver. 24.—Sin, however deceitful in the commission, will always produce disgrace and shame.

238. *Ham sinned, but his son was cursed*, ver. 25.—God, in just judgment, sometimes visits the sins of the parents upon their posterity.

239. *Noah blessed Shem, by blessing his God*, ver. 26.—We should give God all the glory of all the good done by ourselves and others.

240. *Ham's seed, (the Africans,) for his dishonouring his father, were made the slaves of all the rest of the world*, ver. 26, 27.—Disobedience to, and dishonouring of, our parents, will always, more or less, bring down upon us temporal sufferings.

SECTION XVI.

The Building of Babel, and History of Terah's Fam'ly.
Gen. xi. 1—9, and 27—32.

1. And the (1) *whole earth* (2) *was of* one language, and (3) *of one speech.*

1. People in every part of the world.—2. Spoke.—3. All, in every country, understood each other.

1. What is said of the whole earth? *What was of one language and one speech?* How much of the earth was of one language and one speech?

2. And it (1) *came to pass*, as (2) *they* (3) *journeyed* from the east, that they (4) *found* a (5) *plain* in the (6) *land* of Shinar; and they (7) *dwell* there.

1. Happened.—2. A great company of Noah's posterity.—3. Came or travelled.—4. Came to.—5. Level spot, where there were no hills or mountains.—6. Country.—7. Took up their abode.

2. *From whence did they journey?* What did they do from the east? What did they find? Where did they find this plain? In what land? *What did they find in the land of Shinar?* *What did they do in that plain?* Where did they dwell?

3. And (1) *they said* one to another, Go to, let us make (2) *brick*, and burn them (3) *thoroughly*. And they had brick (4) *for* stone, and (5) *slime* had they (6) *for* (7) *mortar.*

1. The people.—2. Artificial stones, of square pieces of clay.—3. Well.—4. Instead of.—5. Bitumen, a sort of sticky substance.—6. Instead of.—7. Lime and sand, by which buildings are generally built.

3. *What did they say?* To whom did they say this? *What did they purpose to make?* What where they to do with the brick? What were they to burn? In what manner were they to burn the brick? *What had they for stone?* *What had they for mortar?*

4. And they said, Go to, let us build us a (1) *city*, and a (2) *tower* whose top may reach (3) *unto heaven*; and let us (4) *make* us (5) *a name*, lest we be (6) *scattered* abroad upon the face of the whole earth.

1. Collection of houses to dwell in, surrounded with high walls.—2. High building.—3. Very high in the air.—4. Do that which shall in future times procure.—5. The admiration and wonder of the world.—6. Separated from each other into small parties.

4. *What did they propose to build?* What kind of a tower did they propose to build? What did they say of its top? What was to reach to heaven? *What was this city and tower to do?* What was to make them a name? What were they afraid of? *Where were they afraid of being scattered abroad?* Upon the face of what?

5. And the Lord (1) *Came down to see* the city and the tower, which the children of men builded.

1. In an especial manner took notice of.

5. *What did the Lord do?* Who came down? *For what purpose did the Lord come down?* To see what? What city and tower? Who were building this city and tower? What were the children of men building? Whose children were building this tower?

6. And the Lord said, Behold, the people (1) *is one*, and they have all one language; and (2) *this* they begin to do: and now nothing will be (3) *restrained* from them, which they have (4) *imagined* to (5) do.

1. Forms one great and combined community.—2. The building of this city and tower, to prevent the more general peopling of the world.—3. Kept back, or withheld.—4. Designed.—5. Accomplish.

6. *What did the Lord say?* What was the people? What was one? What had they all? Who had all one language? What did they begin to do? *What would not be restrained from them?* From whom would nothing which they imagined to do be restrained?

7. Go to, let us go down, and there (1) *confound* their (2) *language*, that they may not (3) *understand* one another's (4) *speech*.

1. Perplex, and render unintelligible.—2. Ordinary mode of speaking.—3. Be able to perceive the meaning of.—4. Words, used to convey their ideas.

7. *What did God design to do?* To what place was he to go down? What was God to do when he went down? *What was God to confound?* Who was to confound their language? What was to be the effect of confounding their language? *What were they not to understand?* Whose speech were they not to understand?

8. So the Lord (1) *scattered them* (2) *abroad* from (3) *thence* upon the (4) *face of* (5) *all the* (6) *earth*: and they (7) *left off* to build the city.

1. Obliged them to separate from each other.—2. On every side.—3. That spot.—4. Different regions.—5. Every part of.—6. World.—7. Ceased.

8. *What did the Lord do to them?* Who were scattered abroad? From what place were they scattered abroad? Upon what were they scattered abroad? Who scattered them abroad? *What did the people do when they were scattered abroad?* What did they leave off? To build what? Why did they leave off to build the city?

9. (1) *Therefore* is the name of (2) it called Babel; because the Lord did there (3) confound the language (4) of (5) all the (6) earth: and from (7) thence did the Lord (8) scatter them (9) abroad upon the face of all the earth.

1. For that reason.—2. That tower and city.—3. Perplex and render unintelligible.—4. Used before that time by the people in.—5. Every part of.—6. World.—7. That place.—8. Violently force them to separate from each other.—9. To different places.

9. What is the place called? *Why was the place called Babel?* What did the Lord do? Where did the Lord confound their language? What was done to their language? Who confounded it? What language did God confound? *What did the Lord do to them, when he had confounded their language?* Where did he scatter them? Upon what?

[For ver. 10 to 26, see Bible.]

27. Now these are (1) the *generations* of Terah: Terah (2) *begat* Abram, Nahor, and Haran; and Haran (3) *begat* Lot.

1. An account of the family and descendants.—2. Was the father of.

27. These are what? The generations of whom? *Who were Terah's sons?* Who was Abram, Nahor, and Haran's father? Who was Haran's son? *Who was the father of Lot?*

28. And Haran died before his father Terah in the land (1) of his nativity, in (2) Ur (3) of the Chaldees.

1. Where he was born and brought up.—2. The place called Ur.—3. In the country belonging to.

28. Who died? *Before whom did Haran die?* Who was Haran's father? Where did Haran die? In what land? Of whose nativity? *Where was the land of his nativity?* What Ur?

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29. And Abram and Nahor took (1) them wives: the name of Abram's wife was Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, (2) the father of Milcah, and the father of Iscah.

1. To themselves, or married.—2. Which Haran was the father.

29. What did Abram and Nahor take? Who took them wives? Who was Abram's wife? What was Sarai? Who was Nahor's wife? Who was Milcah? Of whom was Haran the father?

30. But Sarai was barren; she had no child.

30. What is said of Sarai? Who was barren? What is it said that Sarai had not?

31. And Terah (1) took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter-in-law, his son Abram's wife; and (2) they went (3) forth with (4) them from Ur of the Chaldees, to (5) go into the land of Canaan; and they came unto Haran, and (6) dwelt there.

1. Departed along with.—2. Terah and Abram.—3. Away out.—4. Lot and Sarai.—5. Travel.—6. Stopped, and took up their residence.

31. Whom did Terah take? What was Abram to Terah? Who was Lot? What was Lot to Terah? What was Sarai to Terah? What was Sarai to Abram? What did Terah, Abram, Sarai, and Lot do? From what place did they go? To what place did they design to go? Who went out to go to the land of Canaan? To what place did they come? What did they do in Haran? Where did they dwell?

32. And the (1) days of Terah were two hundred and five years: and Terah died in Haran.

1. Age, or number of years.

32. How old was Terah? Where did Terah die? Who died in Haran?

LESSONS.

241. All the world was of one language, ver. 1.—The inconveniences of human society were not originally sent by God, but are the effects of sin.

242. The people, in their travels, found a plain and dwelt there, ver. 2.—We should acknowledge God as the giver of all our outward comforts and conveniences, as well as of our spiritual blessings and hopes.

243. *The people, for want of stones, made brick,* ver. 3.—We should endeavour to increase our comforts and conveniences by every prudent and lawful means.

244. *The people, contrary to the will of God, resolved to build a tower with the bricks and slime,* ver. 4.—We should never abuse God's mercies, nor allow our blessings and enjoyments to lead us into sin.

245. *The people were desirous of making themselves a name among men,* ver. 4.—We should always prefer the approbation of God to the applause of men.

246. *The people, contrary to God's designs, wished to prevent their separating from each other,* ver. 4.—We should never oppose God, nor attempt to frustrate his designs.

247. *The people encouraged each other to undertake the work,* ver. 4.—We should never entice others to the commission of sin, nor be tempted to join with others in it.

248. *God came down to see the city and the tower,* ver. 5.—God takes notice of all that we do.

249. *Success in this first act of rebellion against God, would have encouraged them to others,* ver. 6.—We should always check and destroy evil propensities and habits as soon as they appear, both in ourselves or in others.

250. *God resolved to prevent their work by confounding their language,* ver. 7.—We should hold as little communication as possible with ungodly and wicked men.

251. *The building of the tower was made the cause of their dispersion,* ver. 8.—God can make the sins of the sinner, not only defeat themselves, but also be the means of his punishment.

252. *The people left off to build the city,* ver. 8.—We should immediately cease from sin, as soon as we perceive it to be so.

253. *To commemorate this event, the city and tower were called Babel, ver. 9.*—We should make ourselves acquainted with the history of others, that we may imitate their good, and avoid their evil example.

254. *God scattered them over all the earth, ver. 9.*—God will fulfil all his purposes, in spite of the secret contrivances, or open opposition of men.

SECTION XVII.

The Calling of Abram by God.— Gen. xii. 1—9.

1. (1) Now the Lord had (2) said unto Abram, (3) Get thee out of (4) thy country, and from thy (5) kindred, and from thy (6) father's house unto (7) a land that I will (8) shew thee.

1. It had happened that.—2. Revealed himself, and spoken in the following words.—3. Go thou quickly away.—4. The place where thou wast born and bred up.—5. Relations and friends.—6. Nearest and dearest connexions.—7. An unknown country and people.—8. Afterwards direct and guide thee unto.

1. Who had spoken to Abram? To whom had the Lord spoken? *What had the Lord said to Abram?* Out of what was Abram to get? Who was to get out of his country? Who bade Abram get out of his country? *From whom was Abram to go?* From whose kindred? From what was he to go? From whose house? From whose father's house? *To what place was Abram to go?* What land? Who was to show him this land?

2. And I will make of (1) thee a (2) great (3) nation, and I will (4) bless thee, and make thy name (5) great; and thou shalt be a (6) blessing.

1. Thy children and descendants.—2. Mighty and extensive.—3. People, governed by their own laws.—4. Make you prosperous and happy in body and soul.—5. Famous in every future generation.—6. Cause of prosperity and happiness in others.

2. *What was God to do to Abram?* A great what? Who was to be made a great nation? Who was to make him a great nation? What was God to do to him, besides making him a great nation? *Whom was*

God to bless? What was to be done to his name? *What was Abram to be?* Who was to be a blessing?

3. And I will (1) *bless* them that (2) *bless thee*, and (3) *curse* him that (4) *curseth thee*; and in (5) *thee* shall all (6) *families* of the (7) *earth* be (8) *blessed*.

1. Make prosperous and happy.—2. Wish, and do thee good.—3. I will render miserable and unhappy.—4. Wishes, or does thee harm.—5. Thy seed, (Christ).—6. Nations, tribes, and individuals.—7. The whole world.—8. Made happy.

3. *What was to be done to them that blessed Abram?* Who was to bless them? Whom was God to bless? *Whom was God to curse?* That cursed whom? What was God to do to them that cursed Abram? *Who were to be blessed in Abram?* What were all the families of the earth to be? In whom were they to be blessed?

4. So Abram (1) *departed* as the Lord had (2) *spoken unto him*; and Lot (3) *went* with him; and Abram was seventy and five years old when he (4) *departed out of Haran*.

1. Left his native country.—2. Commanded.—3. Agreed to go.—4. Left.

4. *What did Abram do?* Who departed? In what manner did Abram depart? Who had spoken to him? To whom had the Lord spoken? *Who went with Abram?* What did Lot do? With whom did Lot go? *How old was Abram when God called him?* When was Abram seventy-five years old? Out of what place?

5. And Abram took Sarai his wife, and Lot (1) *his brother's son*, and all their (2) *substance* that they had (3) *gathered*, and the (4) *souls* that they had gotten in Haran; and they went (5) *forth* to go into the land of Canaan; and into the land of Canaan they came.

1. The son of Haran, who was the brother of Abram and Nahor.—2. Money and goods.—3. Industriously collected together.—4. Individual persons.—5. Out of Haran.

5. *What did Abram take when he left Haran?* Who was his wife? What was Lot to Abram? Whose brother's son was Lot? What did Abram take besides Sarai and Lot? What had they gathered? What had they gotten? Where had they gotten the souls, and gathered this substance? To what place

did they design to go? To what land? Who went forth to go there? To what place did they come?

6. And Abram (1) *passed through* the land into the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land.

1. Went through all.

6. What did Abram do? *What did Abram pass through? To what place did Abram pass through? Unto what place did Abram come? What plain? Who came to the plain of Moreh? Who was in the land? When was the Canaanite in the land? Where was the Canaanite?*

7. And the Lord appeared unto Abram, and said, Unto thy (1) *seed* will I give this (2) *land*: and there (3) *buildest he* an altar unto the Lord, who (4) *appeared* unto him.

1. Children.—2. Whole country.—3. Did Abram raise for sacrifice.—4. Revealed himself.

7. Who appeared? To whom did the Lord appear? *What did the Lord say when he appeared to Abram? What was God to do? What was he to give? Who was to give that land? To whom was God to give that land? What did Abram do? What did Abram build? Unto whom did Abram build an altar? Unto what Lord did Abram build the altar? What had the Lord done? To whom had he appeared?*

8. And he (1) *removed* from (2) *thence* unto a (3) *mountain* on the (4) *east* of Beth-el, and (5) *pitched* his (6) *tent*, having Beth-el on the west, and Hai on the east; and there he (7) *buildest* an altar unto the Lord, and (8) *called upon* the name of the Lord.

1. Went away.—2. That place.—3. High hill.—4. East side.—5. Set up, or erected.—6. Dwelling.—7. Raised.—8. Publicly prayed to, and praised.

8. What did Abram do? Who removed? From what place did Abram remove? *Unto what place did Abram remove? Where was this mountain? On the east of what? What did Abram do when he came to this mountain? What did Abram pitch? What did Abram do to his tent? What had Abram on the west? What had he on the east? What did Abram build at that mountain? Unto whom did he build an altar? What did Abram do when he had built the altar? Upon what did he call? Upon whose name*

did he call? Who called upon the name of the Lord? When did Abram call upon the name of the Lord? Where did he call upon the name of the Lord?

9. *And Abram (1) journeyed, going (2) on still (3) toward the south.*
 1. Travelled from place to place.—2. Forward.—3. In a direction approaching nearer to.

9. *Who journeyed?* What did Abram do? *Where did Abram go?* Towards what? Who went on towards the south?

LESSONS.

255. *God had ordered Abram from his country and relations,* ver. 1.—God is the author and owner of all our comforts, and may recall when he pleases.

256. *God ordered Abram to an unknown country,* ver. 1.—We should walk through this world by faith trusting in the promised direction and protection of God.

257. *God was to bless Abram,* ver. 2.—We should seek the favour and blessing of God.

258. *God was to make Abram's name great,* ver 2.—We should seek the honours that come from God.

259. *God was to make Abram a blessing,* ver. 2.—We should desire and endeavour to be blessings to others.

260. *God was to bless them that blessed Abram,* ver. 3.—We should love, honour, and do good to God's people.

261. *God was to curse them that cursed Abram,* ver. 3.—We should beware of hating, calumniating, or hurting God's people, of whatever age, sect, or country.

262. *In Abram all the families of the earth were to be blessed,* ver. 3.—We should endeavour to spread the knowledge of God and Christ over all the world.

263. *Abram departed as God had spoken to him,* ver. 4.—We should at all times willingly and readily

deny ourselves, and give up all our blessings, when necessary, for God.

264. *Lot went with Abram*, ver. 4.—We should choose poverty and inconveniences with the people of God, rather than enjoy the pleasures of sin.

265. *Abram was seventy-five years old, when he left all for God's sake*; ver. 4.—We should never think ourselves too old to repent, and to return and serve God.

266. *Abram took all his family with him*, ver. 5.—We should endeavour to take all our friends and relations with us to God and heaven.

267. *Abram took with him all the substance they had gathered*, ver. 5.—We are neither to slight nor to abuse our temporal comforts, but use them, with thankfulness, to the glory of God.

268. *They all went forth to go to the land of Canaan*, ver. 5.—We should instantly begin our pilgrimage to heaven, leaving its progress and the result in the hands of God.

269. *They persevered till they arrived at the land of Canaan*, ver. 5.—We should persevere in duty to the end.

270. *Abram passed through the land while the Canaanites were there*, ver. 6.—That we should beware, while living among worldly men, that we become neither ungodly nor wicked.

271. *God appeared to Abram when he had come to Canaan*, ver. 7.—Obedience to God's commands will always meet with God's countenance and favour.

272. *Abram builded an altar unto the Lord who appeared to him*, ver. 7.—Every instance of God's kindness and favour should make us more active and zealous in his service.

273. *Abram, when he removed, builded an altar to God*, ver. 9.—We should, in every change of our condition in life, always make sure of our spiritual privileges.

274. *Abram, when he builded his altar, called upon God, ver. 9.*—We should desire the possession of religious privileges for the purpose of enjoying and improving them.

SECTION XVIII.

Of Abram's Sojourn in Egypt.—

Gen. xii. 10—20.

10. And there was a (1) *famine* in the (2) *land*: and Abram (3) *went* down into Egypt to (4) *sojourn* there; for the (1) *famine* was (5) *grievous* in the land.

1. *Scarcity of food.*—2. *Country where Abram dwelt.*—3. *Travelled.*
—4. *Dwelt for a short time.*—5. *Very great and distressing.*

10. What was there? Where was the famine? *What did Abram do when the famine was in the land?* Who went down? To what place did Abram go down? *What did Abram intend to do in Egypt?* Why did he intend to sojourn in Egypt? What was grievous? Where was the famine grievous?

11. And it (1) *came to pass*, when (2) *he was* come near to (3) *enter* into Egypt, that he said unto Sarai his wife, Behold now, I know that thou art a (4) *fair* woman to look upon.

1. *Happened.*—2. *Abram, and his family were.*—3. *The borders of.*
4. *Very beautiful.*

11. When did this come to pass? Where was Abram at this time? Near to what? *What did Abram do when he was near to enter into Egypt?* To whom did he speak? Who was Sarai? *What did Abram say to Sarai?* What did Abram know? Who was fair? Who knew that Sarai was fair to look upon?

12. (1) *Therefore* it (2) *shall come to pass*, when the (3) *Egyptians* shall see thee, that they shall say, (4) *This is his wife; and they will (5) kill me, but they will (6) save thee alive.*

1. *For that reason.*—2. *May happen.*—3. *People of Egypt.*—4. *That fair woman.*—5. *Put me to death.*—6. *Preserve and keep.*

12. When who would see her? See whom? *What did Abram suppose that the Egyptians would say?* Whose wife? Who was his wife? Whom did he

suppose would say this? When did he think the Egyptians would say this? *What did Abram think the Egyptians would do?* Whom would they kill? Who would kill him? What would they do to Sarai? Whom would they save alive? Who would save her alive?

13. (1) *Say, I* (2) *pray thee, thou art my sister; that* (3) *it may be well with me for thy sake; and my* (4) *soul shall live because of thee.*

1. Tell them.—2. Request of.—3. The people may spare, and do me good.—4. Mind shall be at ease.

13. *What did Abram bid Sarai say?* That she was what? Whose sister? Who was to say this? Who desired her to say this? *Why was Sarai to say she was Abram's sister?* Well with whom? For whose sake would it be well with him? With whom would it be well for Sarai's sake? What would live? Because of whom?

14. And it (1) *came to pass*, that when Abram was come into Egypt, the (2) *Egyptians* (3) *beheld* the woman, that she was very (4) *fair.*

1. Happened.—2. People of Egypt.—3. Took particular notice of.—4. Beautiful.

14. Who came into Egypt? *What happened when Abram came into Egypt?* Who beheld the woman? What woman? When did the Egyptians behold the woman? *What did the Egyptians behold about Sarai?* Who was fair? How fair was Sarai?

15. The (1) *princes* also of (2) *Pharaoh* saw her, and (3) *commended her* (4) *before Pharaoh: and* (5) *the woman was* (6) *taken into Pharaoh's house.*

1. Great men.—2. The king of Egypt.—3. Spake in praise of her beauty.—4. In the presence and hearing of.—5. Sarai.—6. Violently brought.

15. Who also saw her? Whose princes? Whom did the princes of Pharaoh see? *What did Pharaoh's princes do when they saw Sarai?* Whom did they commend? Who commanded her? Before whom did they commend her? *What was done to Sarai?* To what place was she taken? Into whose house? Who was taken into Pharaoh's house?

16. And he (1) *entreated Abram* (2) *well for* (3) *her sake; and he*

had sheep, and oxen, and he-asses, and men-servants, and maid-servants, and she-asses, and camels.

1. Used.—2. With great kindness and liberality.—3. Sarai's.

16. Who entreated Abram well? *What did Pharaoh do to Abram?* How did he entreat him? *Why did Pharaoh entreat Abram well?* *What had Abram?* What kinds of beasts had Abram? What kinds of servants had Abram?

17. And the Lord (1) *plagued* Pharaoh and (2) *his house* with (3) *great* (4) *plagues*, (5) *because of* Sarai, Abram's wife.

1. Tormented.—2. All the people of his palace.—3. Extraordinary and dreadful.—4. Diseases and pain.—5. On account of having violently taken.

17. *What did the Lord do?* Whom did the Lord plague? Who was plagued besides Pharaoh? Who plagued them? With what were Pharaoh and his house plagued? With what kind of plagues? *Why were Pharaoh and his house plagued with great plagues?* Because of whom? Who was Sarai?

18. And Pharaoh (1) *called* Abram and said, What is this that thou hast done unto me? why didst thou not tell me that (2) *she* was thy wife.

1. Sent a messenger for.—2. This woman whom thou callest thy sister.

18. *What did Pharaoh do?* Whom did he call? Who called Abram? *What did Pharaoh say to him?* Unto whom had Abram done this? *What did he not tell Pharaoh?* Who did not tell this? To whom did he not tell this?

19. Why (1) *saidst thou*, She is my sister? (2) *so* I might have taken her (3) *to me* to wife: now, therefore, behold thy wife, take her, and go (4) *thy way*.

1. Didst thou lie to me by saying.—2. By believing which.—3. From thee altogether, and lived with her as my own.—4. Away from me and my people.

19. Who said she was his sister? That who was his sister? *What did Abram say Sarai was?* Whose sister? *What might Pharaoh have done?* Taken whom to be his wife? What was Abram to behold? *What was Abram to do?* Whom was Abram to take? What was Abram to do when he had taken his wife? Who was to go his way? When was he to go his way?

20. And Pharaoh (1) commanded his (2) men (3) concerning (4) him and (5) they (6) sent him away, and his wife, and all that he had.

1. Gave strict charges to.—2. Servants and officers.—3. As to the manner of treating.—4. Abram.—5. The Egyptians.—6. Made him go.

20. *What did Pharaoh do to his men?* Who commanded his men? Whom did Pharaoh command? Concerning whom did Pharaoh command his men? *What did they do to Abram?* Who was sent away? Who sent him away? *Whom did the Egyptians send away with Abram?* Whose wife? With what else besides his wife? All that who had?

LESSONS.

275. *Abram was subjected to the effects of a famine,* ver. 10.—God's people are not to expect exemption from the common afflictions of life?

276. *Abram, because of the famine, went down into Egypt,* ver. 10.—We should use all proper means to lessen, or remove temporal calamities.

277. *Abram began to be afraid upon going to Egypt,* ver. 11.—We should never be afraid of men nor ever doubt the care and protection of God.

278. *Abram thought the Egyptians would be guilty of murder and adultery,* ver. 12.—We should never judge uncharitably of others.

279. *Abram tempted Sarai to tell a lie,* ver. 13.—We should never use our influence or authority in tempting others to commit sin.

280. *Fear for his life, made Abram tempt Sarai to commit sin,* ver. 13.—We should be willing to endure any affliction, rather than sin ourselves, or countenance it in others.

281. *The Egyptians began to covet Sarai,* ver. 14.—We should never covet that which is not our own.

282. *The princes commanded Sarai to the king,* ver. 15.—We should never do good from improper mo-

tives, nor seek the favour of men by encouraging them in sin.

283. *Sarai was taken into Pharaoh's house*, ver. 15.—One sin may give rise to many, both in ourselves and others.

284. *Abram was used well for Sarai's sake*, ver. 16.—Good deeds will not excuse sinful ones.

285. *God plagued Pharaoh*, ver. 17.—God will punish sin even in princes and kings.

286. *God plagued Pharaoh for Sarai and Abram's sake*, ver 17.—God will not fail to protect his people even when they refuse, or are unable to protect themselves.

287. *Pharaoh reproved Abram for his deception*, ver. 18.—We should reprove, if not punish sin in others.

288. *Abram's lie might have led the king into greater sin*, ver. 19.—We should beware of causing sin in others.

289. *Pharaoh restored Sarai to Abram*, ver. 19.—We should not delay to remedy, when in our power, the evils which we may have caused to others.

290. *Pharaoh wished to get rid of Abram*, ver. 19.—We should never act in such a manner, as to form a good reason for the wicked to be afraid of our neighbourhood, or to avoid our company.

291. *Abram silently received the reproof of Pharaoh*, ver. 19.—We shquld receive with respect and gratitude the well-grounded and friendly reproofs even of ungodly men.

292. *Pharaoh commanded his men concerning Abram*, ver. 20.—We should not only avoid sin ourselves, but we should endeavour to prevent it in others.

293. *Abram was dismissed in safety*, ver. 20.—We should be thankful for, and give God all the glory of our safety and deliverances.

SECTION XIX.

The Separation of Abram and Lot.

Gen. xiii. 1—18.

1. And Abram (1) went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into (2) the south.

1. Travelled.—2. That part of Canaan which lies nearest the south.

1. Who went up? Out of what did Abram go? Who went out of Egypt with Abram? Whose wife? All that who had? Who went with Abram, besides his wife? What did Lot do? With whom did Lot go? In what direction did they go?

2. And Abram was very rich in (1) cattle, in silver, and in gold.

1. Oxen, camels, and the larger animals.

2. What was Abram? In what was Abram rich? Who was rich in cattle? In what, besides cattle, was Abram rich?

3. And he went on his (1) journeys from the (2) south even to Bethel, unto the place where (3) his tent had been at the (4) beginning, between Bethel and Hai;

1. Travels.—2. Southmost part of Canaan.—3. He had resided.—4. Time when he first left Haran.

3. Who went on his journeys? On what did Abram go? From what place did Abram go? To what place did Abram go? What had been there at the beginning? When had Abram's tent been there? Between what places was the spot?

4. Unto the place of the altar, which he had made there at the first; and (1) there Abram (2) called on the name of the Lord.

1. In that place.—2. Prayed to, and praised.

4. Unto what place? What had Abram made there? When had Abram made that altar? Where had Abram made the altar? What did Abram do at the place of the altar? On what did Abram call? On whose name did he call? Where did he call on the name of the Lord?

5. And Lot also (1) which went with Abram, had flocks, and herds, and (2) tents.

1. Who came from Haran.—2. Servants, who required tents to live in.

5. Who had gone with him? With whom had Lot

gone? *What had Lot?* Who had flocks, and herds, and tents?

6. And the (1) *land* was not able to (2) *bear them*, that they might (3) *dwell* together: for their (4) *substance* was great, so that they could not (5) *dwell* together.

1. Wells of the country, or the produce of the ground.—2. Feed and water all their cattle.—3. Have all their herds and flocks in one place.—4. Goods, and what belonged to them.—5. Reside in the same place.

6. *What was not able to bear them?* Whom was the land not able to bear? That they might what? That who might dwell together? *Why could they not dwell together?* What was great? How great was their substance?

7. And there was a (1) *strife* between the (2) *herdmen* of Abram's cattle, and the (2) *herdmen* of Lot's cattle. And the Canaanite and the Perizzite dwelt then in the (3) *land*.

1. Constant quarrel.—2. Keepers.—3. Place where they quarrelled.

7. *What was there?* Between whom was there strife? The herdmen of what? Who then dwelt in the land? Where did the Canaanite and the Perizzite dwell?

8. And Abram said unto Lot, Let there be no (1) *strife*, I (2) *pray* thee, between me and thee, and between my herdmen and thy herdmen: for we be (3) *brethren*.

1. Quarrel.—2. Request of.—3. Relations and friends.

8. *What did Abram say to Lot?* Let there be no what? Between whom? Who wished that there should be no strife? *Why did Abram desire that there should be no strife between them?* Who were brethren? What should there not be among brethren?

9. Is not the whole (1) *land* before thee? (2) *Separate* thyself, I pray thee, from me: if thou wilt (3) *take* the left hand, then I will go to the right; or if thou (4) *depart* to the right hand, then I will go to the left.

1. Of the country on every side.—2. Remove.—3. Go to.—4. Go.

9. *What was before Lot?* How much of the land? Before whom was the whole land? Who said that the whole land was before Lot? *What did Abram request Lot to do?* Who was to separate himself? From whom was Lot to separate himself? *What did*

Abram say he would do? What would he do if Lot went to the left hand? What would he do if he went to the right?

10. And Lot (1) *lifted up his eyes*, and (2) *beheld* (3) *all the (4) plain* of Jordan, that it was well watered (5) *every where*, (6) *before the Lord* (7) *destroyed* Sodom and Gomorrah, (8) *even as the garden of the Lord*, like the land of Egypt, as thou comest unto Zoar.

1. Looked with great care and attention.—2. Saw.—3. The whole of.—4. Level country.—5. In every part.—6. At this time, as God had not yet.—7. Burnt up, and buried in the dead sea.—8. Like.

10. *What did Lot do when Abram proposed to part?* What did Lot lift up? What did he behold? *What did Lot see about the plain of Jordan?* What was well watered? Where was the plain of Jordan well watered? *When was the plain of Jordan well watered?* What did the Lord do? What did he destroy? *What was the plain of Jordan like?* Like whose garden? Like what else, besides the garden of the Lord? *As thou comest to what place?*

11: Then Lot (1) *chose him* (2) *all the (3) plain of Jordan*; and Lot (4) *journeyed* east: and (5) they (6) *separated themselves* the one from the other.

1. Made choice of.—2. The whole of.—3. Level country through which the river Jordan flows.—4. Removed himself, and his people and flocks, farther.—5. Abram and Lot.—6. Departed.

11. *What did Lot choose?* What plain? How much of the plain did Lot choose? Who chose him all the plain of Jordan? *Whither did Lot journey?* Who journeyed east? *Who separated?* From whom did they separate themselves?

12. Abram (1) *dwellt* in the land of Canaan, and Lot (1) *dwellt* in the (2) cities of the (3) plain, and (4) *pitched his tent* (5) *toward Sodom*.

1. Lived.—2. Walled towns.—3. Level country.—4. Took up his principal abode.—5. Near to.

12. *Where did Abram dwell?* In what land? Who dwelt in the land of Canaan? *Where did Lot dwell?* In what cities? Who dwelt in the cities of the plain? What did he pitch? *Where did Lot pitch his tent?* Who pitched his tent towards Sodom?

13. But the men of Sodom were (1) *wicked*, and (2) *sinners before the Lord* (3) *exceedingly*.

1. Guilty of great and abominable wickedness.—2. Bad men above all others.—3. To an extraordinary degree.

13. Who were wicked? What men? *What kind of men were the men of Sodom?* What were they before the Lord? Before whom were they sinners? How sinful were they?

14. And the Lord said unto Abram, after that Lot was (1) separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward;

1. Departed.

14. To whom did God speak? *When did God speak to Abram?* Who was separated? From whom was Lot separated? *What did God bid Abram do?* From what place was he to look? In what direction was he to look? Who was to look to those points?

15. For all the (1) *land* which thou (2) *seest*, to thee will I give it, and to thy (3) *seed* for ever.

1. Country.—2. Now lookest upon.—3. Children, or descendants.

15. *What was God to give?* What land was God to give? Who saw the land? Who was to give this land? How much of the land was God to give? *To whom was God to give all that land?* To whose seed? For how long was it to be given?

16. And I will make thy (1) *seed* as the (2) *dust* of the earth: so that if a man can (3) *number* the (2) *dust* of the earth, then shall thy *seed* also be (4) *numbered*.

1. Descendants.—2. Small particles of dust.—3. Count.—4. Counted.

16. *What was God to make Abram's seed?* As what? What was to be made as the dust of the earth? Who was to do this? If a man can do what? number what? *What would be done if a man could number the dust?* Whose seed? What would be done to Abram's seed? When would Abram's seed be numbered?

17. (1) *Arise*, walk through the land, in the length of it, and in the breadth of it; for I will give it unto thee.

1. Get up from the spot where you now are.

17. What was Abram to do? Who was to arise? *What was Abram to do when he arose?* Who was to walk? Through what was he to walk? In what was he to walk through the land? *Why was Abram to walk through the land?* Who was to give it? What

was God to give? To whom was God to give the land?

18. Then Abram (1) removed his tent, and came and (2) dwelt in the plain of Mamre, which is in Hebron, and (3) built there an altar unto the Lord.

1. Went and dwelt in another place. 2. Abode. 3. Raised.

19. What did Abram do? What did he do with his tent? What did he remove? *Where did Abram dwell?* In what plain? Who dwelt in the plain of Mamre? Where is the plain of Mamre? What is in Hebron? *What did Abram do in the plain of Mamre?* What did he build? To whom did he build this altar?

LESSONS.

294. *Abram and his family left Egypt*, ver. 1.—We should remove from places where we may be exposed to temptation.

295. *Lot went up with Abram*, ver. 1.—We should desire the friendship and fellowship of godly people.

296. *Abram was very rich*, ver. 2.—We are neither to refuse nor to despise riches.

297. *Abram returned to the place of the altar*, ver. 3, 4.—We should frequently call to remembrance our former fellowship and enjoyment of God.

298. *Abram called there on the name of the Lord*, ver. 4.—We should, in all our removes, take God with us, and should worship and serve him wherever we are.

299. *Lot prospered in Abram's company*, ver. 5.—A holy life and godly company do not prevent worldly prosperity.

300. *Abram and Lot were so rich that the land was not able to bear them*, ver. 6.—Riches, even to the people of God, have many troubles and inconveniences.

301. *Abram and Lot were so rich that they could not conveniently dwell together*, ver. 6.—We should

never allow temporal prosperity to interfere with our spiritual improvement.

302. *There was strife between the herdsmen of Abram and Lot*, ver. 7.—We must never allow our zeal for God, for our masters, or our own interests, to betray us into sin.

303. *The herdsmen strove together in the presence of the Canaanite and Perizzite*, ver. 7.—That the presence, or observation of the ungodly, should make Christians beware of sin, and endeavour to prevent, even their good from being evil spoken of.

304. *Abram endeavoured to make peace*, ver. 8.—We should always be watchful to preserve, and ready to restore peace, among those in whom we are interested.

305. *Abram wished peace among their servants, because they were brethren*, ver. 8.—Christian brethren should unite together for the maintaining, or the restoring of peace and harmony among all connected with them.

306. *Abram proposed to part*, ver. 9.—When friends cannot agree, or are in danger of being drawn into contention and sin, they ought timeously to part in friendship and peace.

307. *Abram gave Lot his choice of the country*, ver. 9.—We ought not to hesitate in making great sacrifices to preserve, or maintain, peace and good-will with, or among others.

308. *Lot used means to get the best land from Abram*, ver. 10.—We should never be selfish, covetous, ungenerous, ungrateful, or unjust.

309. *Lot thought the plains of Sodom the most desirable place of residence*, ver. 10.—We should never, in our search for happiness, allow ourselves to be deceived by the splendour, the gayety, or the plausibilities of sin, or sinners.

310. *Lot chose all the plains of Jordan*, ver. 11.—We should never prefer worldly riches among sin-

ners, to enough and contentment among the godly and pious.

311. *Lot separated from Abram, ver. 11.*—We should never undervalue, dislike, despise, or forsake the company and fellowship of good men.

312. *Abram dwelt in Canaan, ver. 12.*—We should be willing and desirous to live where, and how, the Lord sees to be best for us.

313. *Lot pitched his tent towards Sodom, ver. 12.*—We should never choose our own lot, without acknowledging God, and asking his direction.

314. *The people of Sodom were very wicked, ver. 13.*—We should never choose or prefer the company or neighbourhood of wicked men.

315. *God appeared to Abram after Lot had forsaken him, ver. 14.*—God will never forsake his believing people, but will continue to be their portion and comfort under every bereavement.

316. *Abram was to look upon the land which God promised to give him and his posterity, ver. 14.*—We should frequently contemplate the value, the extent, the sufficiency, and the unchangeableness of God's promises to his people.

317. *The land was to be given to the children of Abram, as well as to himself, ver. 15.*—We should seek to have our children, as well as ourselves secured in the bonds of the everlasting covenant.

318. *Abram was to walk through and examine the land in every part, ver. 17.*—We should earnestly search for, and diligently treasure up the promises of God.

319. *Abram removed his tent at the command of God, ver. 18.*—We should readily and constantly obey the commands of God.

320. *Abram, on his removal to Mamre, built another altar, ver. 18.*—The frequency, or the value of our secret or private communings with God, must neither

prevent, nor lessen the frequency, or fervour, of our public devotions.

SECTION XX.

Lot taken Prisoner in Sodom.—Gen. xiv. 1—13.

1. And it (1) *came to pass* in the days of Amraphel king of Shinar, Arioch king of Elasar, Chedorlaomer king of Elam, and Tidal king of nations;

1. Happened.

1. *In whose days did these things come to pass?* Of what was Amraphel king? Of what was Arioch king? Of what was Chedorlaomer king? Of what was Tidal king? Who was king of Shinar? &c.

2. That these made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zebo-lim, and the king of Bela, which is Zoar.

2. *What did these kings do?* What did they make? With whom did they make war? Of what was Bera king? Of what was Birsha king? Of what was Shinab king? Of what was Shemeber king? With what other king did they make war? What is Bela?

3. All these were (1) *joined* together in the (2) *vale* of Siddim, which (3) *is* the salt sea.

1. Met with their armies.—2. Valley.—3. On the destruction of Sodom and Gomorrah, became.

3. What is here said of all these? Who were joined together? *Where were these kings joined together?* In what vale? *What is the Vale of Siddim now?* What was the Salt Sea at one time?

4. Twelve years they (1) *served* Chedorlaomer, and in the thirteenth year they (2) *rebelled*.

1. Were subject to.—2. Refused to submit to his authority.

4. Whom did these kings serve? *How long did these kings serve Chedorlaomer?* What did they do twelve years? *What did they do in the thirteenth?* Who rebelled? Against whom did they rebel? When did they rebel?

5. And in the fourteenth year came Chedorlaomer, and the kings that

were with him, and (1) smote the Rephaims in Ashteroth-karnaim, and the Zuzims, in Ham, and the Emims in Shaveh-kiriathaim.

1. Defeated in a battle.

5. *What happened in the fourteenth year? Who came? Who were with him? With whom were these kings? What did Chedorlaomer and the kings do when they came? Whom did they smite? Where did they smite the Rephaims? Where did they smite the Zuzims? Where did they smite the Emims?*

6. And the Horites in their mount Seir, unto El-paran, which is by the (1) wilderness.

1. Place where there are no inhabitants.

6. *Where did they smite the Horites? In what mount? To whom did Mount Seir belong? Unto what place did they smite their enemies? Where is El-paran? What is by the wilderness?*

7. And they (1) returned, and came to En-mishpat, which is Kadesh, and (2) smote all the country of the Amalekites, and also the Amorites that dwelt in Hazazon-tamar.

1. Came back again.—2. Killed and pillaged the people in.

7. *Who returned? To what place did they return? What is En-mishpat? Whose country did the kings smite when they returned? Where did the Amorites dwell? What was done to the country of the Amalekites and Amorites?*

8. And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zebolim, and the king of Bela, (the same is Zoar,) and they (1) joined battle with them in the vale of Siddim.

1. Fought.

8. *Who went out? What kings went out? What is Bela? To what place did these five kings go? What did they do in the Vale of Siddim? With whom did they join battle in the Vale of Siddim?*

9. With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar, four kings with five.

9. *Who was king of Elam? Who was king of nations? Who was king of Shinar? Who was king of Ellasar? How many kings fought against the five?*

10. And the vale of Siddim was full of (1) *slime-pits*; and the (2) *kings of Sodom and Gomorrah* (3) *fled*, and (4) *fell* (5) *there*; and they that (6) *remained* (3) *fled* to the mountain.

1. Holes filled with slime.—2. Armies, or soldiers of the kings.—3. Ran away.—4. Many were killed.—5. In that place.—6. Were not killed.

10. *Of what was the Vale of Siddim full?* What was full of slime pits? Of what kind of pits was the Vale of Siddim full? *What did the kings of Sodom and Gomorrah do?* Who fell? Where did they fall? What became of those who remained? Whither did they flee? Who fled to the mountain?

11. And (1) *they took* all the (2) *goods* of Sodom and Gomorrah, and all their (3) *victuals*, and went their way.

1. The four kings who had conquered.—2. Money and valuable articles.—3. Corn, and other things laid up for food.

11. *What did the four kings take?* What goods did they take? How many of the goods of Sodom and Gomorrah did they take? What did they take besides their goods? *What did they do when they had taken their goods and victuals?* Who went away? When did they go away?

12. And they took Lot, Abram's brother's son, (who (1) *dwell* in Sodom,) and his (2) *goods*, and (3) *departed*.

1. Had chosen to live.—2. Cattle, property, and servants.—3. Went away.

12. *Whom did they take prisoner?* Who took Lot? Who was Lot? Whose son was Lot? Who was the brother of Lot's father? Where did Lot dwell? Who dwelt in Sodom? *What did they take besides Lot himself?* Whose goods did they take? *What did they do when they had taken Lot and his goods?* Who departed? When did they depart?

13. And there came (1) *one* that had (2) *escaped*, and (3) *told* Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these were (4) *confederate* with Abram, 1. A warrior, or inhabitant of the plain.—2. Got away with his life.—3. Gave an account of the battle and of Lot's distress, to.—4. Joined mutually to help each other.

13. *Who came?* What had happened to this one who came? From what had he escaped? (*From the battle of the kings.*) What did the person tell? *To whom did he tell of Lot's being taken?* What was Ab-

ram? Where did Abram dwell? In what plain? Who dwelt in the plain of Mamre? What was Mamre? Who were Mamre's brothers? With whom were these confederate? Who was confederate with Abram?

LESSONS.

321. *Four kings made war upon Sodom and Gomorrah*, ver. 1, 2.—We should not approve of, nor love, nor countenance, aggressive war.

322. *The kings of the plain went out to defend themselves*, ver. 8.—We should defend ourselves from unlawful aggression.

323. *The five kings assisted each other*, ver. 8.—We should assist and encourage each other in lawful defence.

324. *The four kings made the kings of the plain to flee*, ver. 10.—The wicked are frequently made the instruments of punishing the wicked.

325. *They that remained fled to the mountain*, ver. 10.—We should use all lawful means for our safety, and the preservation of our lives.

326. *The kings routed the people and then took all their goods*, ver. 11.—We should never take advantage of the distress or weakness of others; nor allow our success in one sin, to tempt us to the commission of another.

327. *They took Lot, who dwelt in Sodom, a prisoner*, ver. 12.—They who choose the company of the wicked, may expect to partake of their miseries.

328. *Lot, by living in Sodom, lost all that he had*, ver. 12.—The use of improper or unlawful means for the increasing of our riches, is often made the means of losing it all.

329. *One that escaped came and told Abram*, ver. 13.—When we cannot do all that we wish for the re-

lief of distress, we should do all that we can, and endeavour to secure the assistance of others.

330. *Abram confederated with Mamre, Enor, and Eschol, ver. 13*—We should endeavour to enlist all, even ungodly men, in the cause of justice, humanity, and religion.

SECTION XXI.

*The Re-capture of Lot by Abram.—
Gen. xiv. 14—24.*

14. And when Abram heard that his (1) brother was taken (2) captive he (3) armed his (4) trained servants, born in his own house, three hundred and eighteen, and (5) pursued them unto Dan.

1. Relation, Lot.—2. Prisoner.—3. Called out, and gave swords and spears to.—4. Servants who had been taught the use of arms.—5 Went hastily after.

14. *What did Abram hear?* Who was taken captive? Whose brother? What had happened to his brother? *What did Abram do when he heard Lot's captivity?* Whom did he arm? What servants did he arm? Where had they been born? Who had been born in Abram's house? How many servants did he arm? *What did Abram and his servants do when they were armed?* Whom did they pursue? To what place did they pursue them?

15. And he (1) divided himself against them, he and his servants, (2) by night, and (3) smote them, and (4) pursued them unto Hobah, which is on the left hand of Damascus.

1. Advanced with his men in different companies, to flight.—2. During the.—3. Fell upon and conquered.—4. Fought while following.

15. *What did Abram do when he and his servants came to Dan?* Who were divided? Against whom did he divide himself? Whose servants were divided against them? *At what time were they divided against them?* What did Abram and his servants do to them? Whom did they smite? When did they smite them? *What did they do when they had smit-*

ten them? To what place did they pursue them? Where is Hobah? On what hand of Damascus? What is on the left hand of Damascus?

16. And he (1) brought back all the (2) goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

1. Retook, and returned with.—2. Property which had been taken.

16. *What were brought back?* Who brought back the goods? How much of the goods did he bring back? *What did Abram bring back besides the goods?* Who was his brother? What belonging to Lot did he bring back? What was done to the women and the people?

17. And the king of Sodom went out to meet (1) him, (after his return from (2) the slaughter of Chedorlaomer, and of the kings that were with him) at the valley of Shaveh, which is the king's dale.

1. Abram.—2. Defeating and killing the army.

17. *Who went out to meet Abram?* For what purpose did the king of Sodom go out? Whom did he go to meet? *When did the king of Sodom meet Abram?* From what slaughter? Where did he meet him? At what valley? What is the valley of Shaveh? Whose dale?

18. And Melchizedeck king of Salem (1) brought forth bread and wine; and he was the (2) priest of the most high God.

1. Came himself and brought with him.—2. Person who conducted the public worship.

18. *What is here said of Melchizedeck?* Who was Melchizedeck? Of what was he the king? What did he bring forth? Who brought forth bread and wine? *What was Melchizedeck?* Of whom was he the priest? Who was the priest of the most high God?

19. And (1) he blessed (2) him, and said, (3) *Blessed* be Abram of the most high God, (4) *possessor of heaven and earth:*

1. Melchizedeck.—2. Abram.—3. Happy and prosperous.—4. To whom belongeth.

19. *What did Melchizedeck do to Abram?* Who was blessed? Who blessed Abram? *What did Melchizedeck say?* Of whom was Abram blessed? What does he here say of God? Of what is God the possessor? Who is the possessor of heaven and earth?

20. And blessed be the most high God, which hath (1) *delivered* thine enemies into thy hand. And (2) *he* gave him (3) *tithes* of (4) *all*.

1. Conquered and given over.—2. Abram.—3. The tenth part.—4. The whole goods that were re-taken.

20. *Whom did Melchizedeck bless besides Abram?* Why did he bless God? What had been delivered? Into what had his enemies been delivered? Into whose hand? *Who had delivered his enemies into his hand?* What had God done? *What did Abram give Melchizedeck?* Who gave tythes? To whom did Abram give tythes? Of what did he give tythes? Of all what?

21. And the king of Sodom said unto Abram, Give me the (1) *persons* and take the (2) *goods* to thyself.

1. Men and women.—2. Property.

21. *What did the king of Sodom say to Abram?* What did the king of Sodom desire? Who wished to get the persons? Who was to give him the persons? What was to be done with the goods? *What did the king wish Abram to take?* Who was to take the goods? For whom was he to take the goods?

22. And Abram said to the king of Sodom, I have (1) *lifted* up mine hand unto the Lord, the most high God, the (2) *possessor* of heaven and earth.

1. Sworn, or vowed, by lifting.—2. Owner and proprietor.

22. *What answer did Abram make to the king of Sodom?* What had Abram done? What had he lifted up? *Unto whom had he lifted up his hand?* Who was the Lord? What is the Lord the most high God? Of what is he the possessor? Who is the possessor of heaven and earth?

23. That I will not take (1) *from a thread, even to a shoe-latchet*, and that I will not take any thing that is thine, lest thou (2) *shouldst say*, I have made Abram rich;

1. The smallest and most insignificant article.—2. Mightest be tempted to.

23. *What would Abram not take?* From a what? To a what? Who would not take these? Whose things would he not take? *Why would he not take any thing belonging to the king?* Lest he should say what? Made him what? Made who rich?

24. (1) Save only that which the young men have eaten, and the (2) portion of the men which went with me, Aner, Eschol, and Mamre; let them take their (3) portion.

1. Except.—2. Share that belongs to.—3. Share.

24. *What did Abram save, or except, from the things which were not to be taken? What who had eaten? Whose portion was to be excepted? With whom had the men gone? Who were the men who went with Abram? What did Abram say Aner, Eschol, and Mamre were to take? Their portion of what? Who said they might take their portion? How much did Abram take?*

LESSONS.

331. *Abram resolved to attempt Lot's rescue, ver. 14.*—We should endeavour to assist, or relieve those who are in distress.

332. *Abram's servants followed and fought as he desired, ver. 14.*—Servants, and dependants, when called to do any thing not in itself sinful, are not to neglect their duty, or refuse, because they doubt of its expediency or necessity.

333. *Abram pursued the conquerors, ver. 14.*—Defensive, or retributive warfare, is not in itself sinful.

334. *Abram divided his men against the enemy by night, ver. 15.*—It is lawful and prudent to use innocent stratagems, for the attainment of lawful purposes.

335. *Abram not only smote, but pursued the enemy after defeating them, ver. 15.*—It is lawful to follow up advantages gained over a public enemy.

336. *Abram brought back all the goods belonging to the people of Sodom, ver. 16.*—We should, when we have opportunity, do good to all, even to the unthankful and the evil.

337. *Abram brought back Lot and all his goods, ver. 16.*—We should endeavour to relieve the distress,

and lessen the afflictions of those who have injured or taken advantage of us.

338. *The women and the people of Sodom were also brought back with Lot, ver. 16.*—The wicked are often benefited by the prayers and the neighbourhood of good men.

339. *The king of Sodom went out to meet Abram, ver. 17.*—We should be grateful for the benefits which we receive from others.

340. *Melchizedeck brought forth bread and wine, ver. 18.*—We should countenance, assist, and refresh those who are dedicating themselves to the good of others.

341. *Melchizedeck was the priest of God, ver. 18.*—God's priests and people should show a good example of usefulness, hospitality, and kindness.

342. *Melchizedeck blessed Abram, ver. 19.*—We should desire and value the blessing of good men.

343. *God delivered Abram's enemy into his hand, ver. 20.*—We should give God all the glory of the good we are enabled to do.

344. *Abram paid tithes of all, ver. 20.*—We should cheerfully contribute for the support of our ministers and teachers.

345. *The king of Sodom preferred the persons to the goods, ver. 21.*—We should be more zealous for the good of souls, than for the increase of property.

346. *The king offered Abram all the goods, ver. 21.*—We should acknowledge our obligations to others, and be grateful for their services.

347. *Abram had sworn, or vowed, ver. 22.*—Solemn vows, and oaths on necessary occasions, are not in themselves unlawful.

348. *Abram had lifted up his hand to God, ver. 22.*—Oaths and vows are to be made in the name of God only.

349. *God is the possessor of heaven and earth, ver.*

22.—All that we have, or receive, is the property of God, and comes to us from him only.

350. *Abram would take nothing for his services*, ver. 23.—We should never be selfish, covetous, or hypocritical, in doing good to others.

* 351. *Abram sacrificed his own interest to prevent evil surmises in others*, ver. 23.—We should be willing to suffer loss, if it be likely to prevent evil speaking, or dishonouring surmises against God or his people.

352. *Abram wished all to know that God only had made him rich*, ver. 23.—We should depend on the care of God, be contented with, and grateful for, what he is pleased to bestow; and should give him all the glory of our happiness and prosperity.

353. *Abram excepted what his servants had eaten*, ver. 24.—The labourer is worthy of his meat, which should not be withheld.

354. *Abram excepted the share of his confederates*, ver. 24.—We should never be liberal at the expense of others.

355. *Aner, Eschol, and Mamre, were allowed to take their portion*, ver. 24.—We should never make our own liberality a measure for others, nor blame nor despise those who are less bountiful than ourselves.

SECTION XXII.

A Son, and a numerous Seed promised to Abram.

Gen. xv. 1—18.

1. After these things (1) *the word of the Lord came unto Abram in a vision*, saying (3) *Fear not, Abram, I am thy (4) shield, and thy (5) exceeding great reward.*

1. A revelation of God's will was made known.—2. Dream, or in a supernatural manner.—3. Do not be afraid.—4. Protector.—5. Very.

1. *What came to Abram? Whose word came to*

Abram? When did the word of the Lord come to Abram? In what manner did the word of the Lord come to Abram? *What did God say to Abram?* What was Abram not to do? *Why was Abram not to fear?* Who was Abram's shield? What was God to Abram? Who was Abram's reward? What kind of a reward was God? To whom was God a shield and a reward?

2. And Abram said, Lord God, what wilt thou give me, (1) *seeing I go* (2) *childless*, and the (3) *steward* of my house is this Eliezer of Damascus.

1. Since.—2. Without children.—3. Person who conducts my affairs, and takes care.

2. *What did Abram ask at God?* Who went childless? To whom did Abram say he went childless? *What did he say of his steward?* Who was Abram's steward? *To whom was Eliezer a steward?* Of what was Eliezer the steward? Of what country was Eliezer?

3. And Abram said, Behold, to me thou hast given, no, (1) *seed*; and lo, (2) *one* born in my house (3) *is mine heir*.

1. Child.—2. A person.—3. Will come, at my death, to possess all that I have.

3. *What had God not given Abram?* No what? Who had given no seed to Abram? To whom had God given no seed? *Who was Abram's heir?* Born where? In whose house? What was this person who was born in Abram's house?

4. And, behold, the word of the Lord came unto (1) *him*, saying, (2) *This shall not be thine heir: but (3) he that shall come forth out of thine own bowels shall be thine heir.*

1. Abram.—2. The person whom you have mentioned.—3. Your own son.

4. *What came to Abram?* *Who was not to be Abram's heir?* What was that person not to be? *Who was to be his heir?* What was he that was to come out of Abram's own bowels to be? Whose heir?

5. And (1) *he* brought (2) *him* forth (3) *abroad*, and said, Look now (4) *toward heaven*, and (5) *tell the stars* if thou be able to (6) *number* them. And (1) *he* said unto (2) *him*, So shall thy (7) *seed* be.

1. God.—2. Abram.—3. To the fields.—4. Upwards to.—5. Count.—6. Tell how many there are of.—7. Children and descendants.

5. Who was brought forth? Who brought him forth? *What did God bid Abram do when he brought him forth?* To what was he to look? What was he to tell? Who was to tell the stars? If he was able to do what? Number what? *What was to be like the stars?* Whose seed? Like what was Abram's seed to be?

6. And (1) *he* (2) *believed* in the Lord, and (3) *he* (4) *counted it to him for righteousness.*

1. Abram.—2. Doubted not the truth, but relied upon the word of.—
—3. God.—4. Reckoned, or gave credit for.

6. Who believed? *Whom did Abram believe?* *What did God do when Abram believed?* For what was his faith counted? *What was counted to Abram for righteousness?* Who counted his faith for righteousness?

7. And (1) *he* said unto (2) *him*, I am the Lord that brought thee out of Urr of the Chaldees, to give thee this land to. (3) *inherit it.*

1. God.—2. Abram.—3. Possess.

7. Who spake to Abram? *What did God say he was?* From whence had God brought Abram? *Why did God bring him out of Urr of the Chaldees?* To give him what? What land? Who was to give him that land? Who was to get that land? For what purpose was Abram to get that land? What was he to inherit?

8. And (1) *he* said, Lord God, (2) *whereby* shall I know that I shall (3) *inherit* (4) *it.*

1. Abram.—2. By what.—3. Possess.—4. This land.

8. What did Abram call God? *What did Abram ask at God?* Know what? Inherit what? Who wished to know this? From whom did Abram wish to know this?

9. And (1) *he* said unto him, Take me (2) *an heifer* of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon.

1. God.—2. A young cow.

9. *What did God bid Abram take?* What kind of an heifer? What was he to take besides the heifer? What kind of she-goat was he to take? What kind

of a ram was Abram to take? What was Abram to take, besides the heifer, she-goat, and ram? Who was to take all these?

¶ 10. And (1) *he* took unto him all these, and (2) *divided them* in the (3) *midst*, and laid each piece one (4) *against* another; but the birds divided he not.

1. Abram.—2. Cut them in two.—3. Middle.—4. Opposite to.

10. What did Abram do? *How many of these did Abram take? What did Abram do with them?* When did he divide them? What did Abram do with them, when he had divided them? *How did Abram lay the pieces? What is said of the birds?* What did he not divide?

11. And when the fowls came down upon the (1) *carcasses*, Abram (2) *drove them away*.

1. Bodies of the slain beasts.—2. Forced them to go.

11. What came down? Upon what did the fowls come down? Upon what carcasses? *What did Abram do when the fowls came down upon the carcasses?* What were driven away? Who drove them away? When did Abram drive the fowls away?

12. And when the sun was (1) *going down*, a (2) *deep sleep* fell upon Abram; and, lo, (3) *an horror* of great darkness (4) *fell* upon him.

1. Setting.—2. A very sound.—3. A terror.—4. Came.

12. What was going down? *What happened when the sun was going down?* What fell upon Abram? What kind of a sleep? Upon whom did this deep sleep fall? What came upon Abram? *What kind of horror came upon him?* Upon whom did this horror of great darkness come? When did it come?

13. And (1) *he* said unto Abram, Know (2) *of a surety* that thy (3) *seed* shall be a stranger in a land that is not theirs, and shall serve (4) *them*: and (4) *they* shall (5) *afflict them* four hundred years.

1. God.—2. Most certainly.—3. Offspring.—4. The people of that land.—5. Use them unjustly and harshly.

13. *What did God say to Abram?* What was Abram to know? In what manner was Abram to know this? *What was Abram's seed to be?* Where was Abram's seed to be a stranger? In what kind of a land? What were Abram's seed to do to the people of that land? Serve whom? *What were the people of that land to*

do? Afflict whom? For how long was his seed to be afflicted? Where were they to be afflicted for four hundred years?

14. And also that (1) *nation*, whom they shall (2) *serve*, will I (3) *judge*: and (4) *afterward* shall (5) *they* come out with great (6) *substance*.

1. People.—2. Obey and labour for.—3. Sentence and punish.—4. When I have done so.—5. Thy descendants.—6. Riches.

14. Who was to judge? *Whom was God to judge?* What nation? Who was to serve them? What was God to do to the nation whom they served? *What were Abram's seed to do afterwards?* Who were to come out? From what were they to come out? With what were they to come out?

15. And thou shalt (1) *go to thy fathers* in peace; thou shalt be buried in a good old age.

1. Die.

15. What was Abram to do? To whom was he to go? *In what manner was Abram to go to his fathers?* When was he to be buried? What was to happen to Abram in a good old age?

16. But in the fourth generation (1) they shall come (2) *hither again*; for the (3) *iniquity* of the Amorites is not yet (4) *full*.

1. Thy seed.—2. To this place.—3. Wickedness and sin.—4. Complete.

16. *What was to happen in the fourth generation?* Who were to come hither again? When were they to come hither? Whither were they to come? *Why were they not to come till the fourth generation?* What was not full? Whose iniquity was not full?

17. And it came to pass, that, when the sun went down, and it was dark, behold a (1) *smoking furnace* and a (2) *burning lamp*, that passed between (3) *those pieces*.

1. Great fire sending forth smoke.—2. Lighted.—3. The cut bodies of the animals.

17. What went down? When was it dark? *What was seen when the sun went down and it was dark?* What kind of furnace? What kind of lamp? When were the smoking furnace and burning lamp seen? *Between what did the furnace and the lamp pass?* What passed between those pieces?

18. In that same day the Lord made (1) a covenant with Abram, say-

ing, Unto thy (3) *seed* have I given this (3) *land*, from the river (4) of *Egypt* unto the great river, the river *Euphrates*.

1. An agreement.—2. Children.—3. Country.—4. Nile.

18. *What did God make with Abram?* With whom did God make a covenant? When did God make a covenant with Abram? *What was this covenant?* To whom had God given the land? To whose seed? What had God given to Abram's seed? From what place? To what place? What kind of a river is Euphrates?

[For ver. 19 to 21, see Bible.]

LESSONS.

356. *God bade Abram not to fear*, ver. 1.—We should never be afraid when we are in the way of our duty, and are trusting in God.

357. *God was Abram's shield*, ver. 1.—We should trust for safety and protection in God only.

358. *God was Abram's reward*, ver. 1.—We should seek our reward in heaven and from God, and not in this world or from men.

359. *Abram was dissatisfied by being childless*, ver. 2.—We should never be dissatisfied with any of the dispensations of God's providence.

360. *Abram complained that a stranger, and not a child, was his steward*, ver. 2.—As children are intended for helps and blessings to their parents, they should be diligent, faithful, and frugal in the concerns of their parents.

361. *Abram repeated his complaint in the form of a prayer*, ver. 3.—We should humbly and submissively lay all our wants before God, in secret prayer.

362. *God heard and answered Abram's complaint and prayer*, ver. 4.—God will hear and answer the prayer of faith.

363. *God compared Abram's seed to the stars*, ver. 5.—We should use the things of nature as illustrations of the things of grace.

364. *Abram believed in the Lord*, ver. 6.—We should implicitly believe God, and trust in his promises.

365. *Faith was counted to Abram for righteousness*, ver. 6.—We must look for justification by faith, and not by good works.

366. *The Lord brought Abram out of Urr*, ver. 7.—All our movements, and changes of situation in life, are wisely directed and overruled by God.

367. *The Lord brought Abram out of Urr to give him Canaan*, ver. 7.—We should be willing to give up all for God, knowing, that he will richly reward every act of self-denial performed for his sake.

368. *Abram wished for a sign of the truth of God's promise*, ver. 8.—We should never allow unbelief to mar our own peace, or throw discredit on the promises of God.

369. *Abram took the animals as God directed him*, ver. 9.—We should worship God according to his own appointment.

370. *When the fowls came down on the carcasses, Abram drove them away*, ver. 11.—We should watch against, and drive away, sinful or worldly thoughts in our acts of worship.

371. *A horror of great darkness fell upon Abram*, ver. 12.—We are not to allow any temporary or permanent depression of spirits to shake our faith in the care, the goodness, or the faithfulness of God.

372. *Abram's seed were to be strangers in a strange land*, ver. 13.—We should walk, and act, and converse, as strangers and pilgrims upon earth, on our way to heaven.

373. *They were to serve strangers*, ver. 13.—We should willingly submit to every trial, and difficulty, and privation, with which God is pleased to visit us upon earth, in the confident hope of that rest which remaineth for the people of God.

374. *They were to be afflicted four hundred years*,

ver. 13.—We must never weary, or faint, under lengthened afflictions, knowing that God is faithful and that the end will be glorious.

375. *God was to judge their enemies*, ver. 14.—We should be afraid of joining with, or countenancing, others in grieving, calumniating, persecuting, or oppressing the people of God.

376. *They were to come out with great substance*, ver. 14.—Afflictions, humbly submitted to, and patiently borne, will be productive of great and permanent blessings.

377. *Abram was, at a good old age, to go to his fathers in peace*, ver. 15.—Long life, in the fear and favour of God, must be ranked among our mercies and blessings.

378. *The destruction of the Amorites was delayed till their iniquities were full*, ver. 16.—We should never proceed in sin, because of supposed present security.

379. *God, on that same day, made a covenant with Abram*, ver. 18.—That in our times of greatest darkness, we, by faith, should seek, and look, and hope for, peculiar manifestations of God's mercy and kindness.

SECTION XXIII.

Hagar's Flight, and the Birth of Ishmael.—

Gen. xvi. 1—16.

1. Now Sarai, Abram's wife, bare him no children: and she had (1) an handmaid, an Egyptian, whose name was Hagar.

1. A maid-servant.

1. *Who bare no children to Abram?* Who was Sarai? To whom did she bear no children? Who had a handmaid? *What was Sarai's handmaid?* What was her name? What was Hagar?

2. And Sarai said unto Abram, Behold now, the Lord hath (1) restrained me from (2) bearing: I pray thee go in unto my maid: it may

be that I may (3) obtain children by her. And Abram (4) hearkened to the voice of Sarai.

1. Kept.—2. Having children.—3. Receive.—4. Heard, and did according.

2. Who spake to Abram? *What did Sarai say to Abram?* What had the Lord done? *From what had the Lord restrained Sarai?* By whom did she wish to obtain children? Who hearkened to Sarai's voice?

3. And Sarai, Abram's wife, took Hagar her maid, the Egyptian, after Abram had (1) dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.

1. Lived.

3. Who took Hagar? Who was Sarai? Who was Hagar? What countrywoman was Hagar? How long had Abram at this time dwelt in Canaan? *What did Sarai do with Hagar?* To whom did she give her? What did she give Hagar to Abram to be?

4. And he went in unto Hagar, and she (1) conceived: and, when she saw that she had conceived, (2) her mistress was (3) despised in her (4) eyes.

1. Became with child.—2. Sarai.—3. Scorned, or slighted.—4. Opinion, and manner of acting towards her.

4. Who conceived? *What did Hagar do to her mistress?* Who was despised? In whose eyes was Sarai despised? *When was Sarai despised by Hagar?*

5. And Sarai said unto Abram, (1) My wrong be upon thee: I have given my maid into thy bosom: and when she saw that she had (2) conceived I was (3) despised in her eyes: the Lord (4) judge between me and thee.

1. The injury that I am receiving.—2. Become with child.—3. Treated by her with contempt.—4. Decide this matter.

5. To whom did Sarai complain? *What did Sarai say to Abram?* Upon whom was her wrong to be? *What had she given?* Into what had she given her maid? Into whose bosom? When she saw what? In whose eyes had she been despised? When had she been despised in Hagar's eyes? *Who was to judge between Abram and Sarai?* Between whom was the Lord to judge?

6. But Abram said unto Sarai, (1) Behold, thy (2) maid is in thy (3) hand; do to her as (4) it pleaseth thee. And when Sarai (5) dealt hardly with her (6) she fled from (7) her face.

1. Take notice.—2. Servant.—3. Power.—4. You think proper.—5. Used her with severity.—6. Hagar.—7. Sarai's presence and power.

6. *What did Abram say unto Sarai?* Who was in her hand? Whose maid? *What did Abram bid her do to her maid?* Who was to do as it pleased her? To whom was she to do as it pleased her? *How did Sarai deal with Hagar?* Who dealt hardly with her? *What did Hagar do when Sarai dealt hardly with her?* Who fled? From what did she flee? From whose face?

7. And the angel of the Lord (1) found her by a (2) fountain of water in the (3) wilderness, by the fountain in the way to Shur.

1. Got.—2. Well, or spring.—3. Desert place.

7. *Who found Hagar?* Whose angel? Whom did the angel find? *Where did the angel of the Lord find her?* What kind of fountain was this? Where was this fountain? In what part of the wilderness was this fountain? Who was by the fountain?

8. And he said, Hagar, Sarai's maid, (1) whence (2) comest thou? and (3) whither wilt thou go? And she said, I (4) flee from the (5) face of my mistress Sarai.

1. From what place.—2. Hast thou come.—3. To what place.—4. Am running away.—5. Presence.

8. Who spoke to Hagar by the fountain? What did the angel call her? Whose maid? *What did the angel ask at Hagar?* What answer did Hagar give? Who fled? From whom did she say she fled? Who was Sarai?

9. And the angel of the Lord said unto her, (1) Return to thy mistress, and (2) submit thyself under her (3) hands.

1. Go back again.—2. Become obedient and dutiful.—3. Authority and punishment.

9. *What did the angel bid her do?* To whom was she to return? To whose mistress? *What was she to do when she returned to her mistress?* Who was to submit herself? To whom was she to submit herself? Under what? Under whose hands?

10. And the angel of the Lord said unto her, I will (1) multiply thy (2) seed (3) exceedingly that (4) it shall not be (5) numbered for (6) multitude.

1. Increase.—2. Descendants.—3. To a very great degree.—4. Thy seed.—5. Counted.—6. Their great numbers.

10. *What was God to multiply?* Whose seed was

to be multiplied? What was God to do to Hagar's seed? In what manner was God to multiply her seed? What was it not to be? *Why should it not be numbered?*

11. And the angel of the Lord said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the Lord hath (1) heard thy (2) affliction.

1. Taken notice of, and listened to.—2. Prayers, or complaints.

11. What did the angel say she was? What was Hagar to bear? *What was Hagar to call her son?* Who was to be called Ishmael? Why was the child to be called Ishmael? Who had heard her affliction? Whose affliction had the Lord heard? What was to be done because the Lord had heard her affliction?

12. And he will be (1) a wild man; his hand will be (2) against every man, and every man's hand (2) against him: and he shall (3) dwell in the (4) presence of (5) all his brethren.

1. An untameable.—2. Opposed to.—3. Live securely.—4. Near neighbourhood.—5. The whole of.

12. *What kind of a man was Ishmael to be?* Who was to be a wild man? What was his hand to be? Whose hand was to be against every man? What was to be against him? *Where was he to dwell?* In whose presence was he to dwell? Whose brethren? Of how many of his brethren?

13. And she called the name of the Lord that spake unto her, Thea God seest me: for she said, Have I also here looked after him that seeth me?

13. What did Hagar do? To whom did Hagar give a name? *What name did Hagar give to God?* *What did she say when she gave God this name?* After whom had she looked? That saw whom?

14. (1) *Wherefore* the well (2) was called Beer-lahai-roi; behold, it is between Kadesh and Bered.

1. For which reason.—2. Got the name of.

14. *What was the well called?* Why did the well get this name? Where is this well? What is between Kadesh and Bered?

15. And Hagar bare Abram a son; and Abram called his son's ^{ame.} name which Hagar bare, Ishmael.

5. What did Hagar bear? *To whom did Hagar*

bear a son? Who gave him his name? What did Abram call his son? Whose son was Ishmael?

16. And Abram was (1) *four score* and six years old when Hagar bare Ishmael to Abram.

1. Eighty.

16. *How old was Abram at this time? When was Abram eighty-six years old? Whom did Hagar bear?*

LESSONS.

380. *Sarai's impatience for the fulfilment of the promise made her tempt Abram to sin, ver. 2.—The delays of God to relieve or deliver us in trials, must never tempt us to sinful expedients for their removal?*

381. *Abram hearkened to the voice of Sarai, ver. 2.—We must never allow ourselves to be induced, or persuaded by others to the commission of sin.*

382. *Sarai took Hagar her maid, and gave her to Abram, ver. 3.—We must never use our influence or authority over others, to tempt or compel them to sin.*

383. *Hagar despised her mistress, ver. 4.—A change of circumstances must never induce us to slight or show disrespect to our superiors.*

384. *Sarai blamed Abram for the consequences of her own sin, ver. 5.—We should never try to excuse, or to hide our own sins, by throwing the blame of their consequences upon others.*

385. *Sarai called God to judge between them, ver. 5.—We should never dishonour God by unnecessary or unwarrantable appeals to him, arising from bad humour, or unhallowed passions.*

386. *Abram allowed Sarai to do as she pleased with Hagar, ver. 6.—Heads of families must never sanction or permit unjust oppression or cruel usage, from bad humours, in any, or to any, committed to their government and care.*

387. *Sarai dealt hardly with Hagar, ver. 6.—We should never allow the improprieties of others to*

ruffle our tempers, or to lead us to acts of cruelty or revenge.

388. *Hagar fled from her mistress*, ver. 6.—We should patiently submit to injuries rather than abandon our duty, especially when these are the consequences of our own sins.

389. *The angel of God found Hagar*, ver. 7.—God will not allow his people to hurt or destroy themselves by their own frowardness.

390. *The angel addressed Hagar as Sarai's maid*, ver. 8.—We should never lose sight of our station, nor unlawfully seek to rise above it.

391. *The angel asked whether Hagar intended to go*, ver. 8.—We should kindly, but solemnly, warn the wicked of the consequences of their conduct while we endeavour to persuade them to forsake their sins.

392. *The angel bade Hagar return and submit*, ver. 9.—We should endeavour to persuade men patiently to submit to those trials which God in his providence sends for their benefit.

393. *God had heard Hagar's affliction*, ver. 11.—God observes, permits, and directs all our afflictions, even when they are brought upon us by our own sins.

394. *Hagar called the Lord, "Thou God seest me."* ver. 13.—We should cultivate a sense of God's presence and oversight in all that we do.

395. *Hagar looked after God who saw her*, ver. 13.—We should, in every difficulty and trial, have our eye steadfastly set on God for help or healing.

SECTION XXIV.

Abram's Name Changed.—Gen. xvii. 1—14.

1. And when Abram was ninety years old and nine, the Lord (1) appeared to Abram, and said unto him, I am the Almighty God; (2) walk before me, and be thou (3) perfect.

1. Showed himself.—2. Live as in my presence.—3. Upright and sincere in all that thou doest.

1. How old was Abram? *What happened when Abram was ninety-nine years old?* Who appeared? To whom did the Lord appear? *What did the Lord say to Abram?* What did God say he was? What was Abram to do? Before whom was Abram to walk? Who was to walk before God? What was Abram to be? Who was to be perfect? Who bid him be perfect?

2. And I will make my (1) covenant between me and thee; and will (2) multiply thee exceedingly.

1. Agreement.—2. Increase the number of thy descendants.

2. What was God to make? Whose covenant? *Between whom was God to make his covenant?* *What was God to do to Abram?* Who was to multiply Abram? In what manner was God to multiply Abram?

3. And Abram fell on his face: and God (1) talked with him, saying.

1. Spoke.

3. *What did Abram do?* On what did Abram fall? Who fell on his face? *What did God do?* With whom did God talk? Who talked with Abram?

4. As for me, behold, my covenant is with thee, and thou shalt be (1) a father of (2) many (3) nations.

1. The stock, or root.—2. A great number of.—3. Kingdoms and people.

4. *What was with Abram?* Whose covenant? With whom was God's covenant? *What was Abram to be?* Of what was Abram to be the father? Who said that he was to be the father of many nations?

5. Neither shall thy name any more be called Abram; but thy name shall be Abraham; for a father of many nations have I made thee.

5. What was his name no longer to be? *To what was Abram's name to be changed?* Why was he to be called Abraham? What was he to be? Of what was he to be the father? Who had made him this? What had God made him?

6. And I will make thee (1) exceeding fruitful, and I will make nations of thee; and kings shall come out of thee.

1. Very.

6. *What was God to do to Abraham?* Who was to

be fruitful? What was God to make of him? Of whom were nations to be made? What were to come out of Abraham? Out of whom were kings to come?

7. And I will (1) establish my covenant between me and thee, and thy (2) seed after thee, in their (3) generations, for an (4) everlasting covenant, to be a God unto thee, and to thy seed after thee.

1. Settle and confirm.—2. Children.—3. Several times of living hereafter.—4. Agreement without an end.

7. What was God to establish? *Between whom was he to establish his covenant?* Whose seed? What was God to do with Abraham's seed? When was God to establish his covenant with Abraham's seed? *What kind of covenant was this to be?* What was God to be? *To whom was he to be a God?*

8. And I will give unto thee, and to thy (1) seed after (2) thee, the land (3) wherein thou art a stranger, all the land of Canaan, for (4) an everlasting possession, and I will be their God.

1. Children.—2. Thou art dead.—3. In which.—4. A never-ending.

8. What was God to give? *To whom was God to give this land?* To whom, besides Abraham, was God to give this land? What land was Abraham and his seed to get? Who was a stranger? Where was Abraham a stranger? How much of the land of Canaan was God to give them? *What was the land of Canaan to be to Abraham and his seed?* What was to be for an everlasting possession? What was God to be to them? Whose God was God to be?

9. And God said unto Abraham, Thou shalt (1) keep my covenant (2) therefore, thou, and thy (3) seed after thee, in their (4) generations.

1. Observe and obey.—2. For these reasons.—3. Children.—4. Several times of living hereafter.

9. Who spoke to Abraham? *What was Abraham to keep?* Whose covenant was Abraham to keep? *Who were to keep God's covenant?* Why were they to keep God's covenant? (Because he was to be their God.) In what were Abraham's seed to keep God's covenant? In whose generations?

10. This is my (1) covenant, which ye shall (2) keep, between me and you, and thy (3) seed after thee; Every man-child among you shall be circumcised.

1. Agreement.—2. Observe and obey.—3. Children.

10. What was this that they were to keep? Whose covenant was this? Who were to keep this covenant? Between whom was this covenant which they were to keep? *What was this covenant?* Who were to be circumcised? What was to be done to every man-child?

11. And ye shall circumcise the flesh of your foreskin, and it shall be a (1) *token* of the covenant betwixt me and you.

1. Sign.

11. *What was to be the token of the covenant?* Of what was this to be the token? Of what covenant was this to be the token?

12. And he that is eight days old shall be circumcised among you every man-child in (1) *your generations*; he that is born (2) *in the house*, or (3) *bought* with money of any stranger, which is not of thy seed.

1. Every succeeding race of your descendants.—2. Belonging to one of your family.—3. One that is a foreigner, and purchased.

12. *How old was the child to be?* What was to be done to the child when he was eight days old? *Who were to be circumcised?* What was to be done to those that were born in the house? Who else besides those that were born in the house? Bought with what? Bought of whom? That is not what?

13. He that is born in thy house, and he that is bought with thy money, must (1) *needs* be circumcised; and my (2) *covenant* shall be in your flesh for (3) *an everlasting covenant*.

1. Of necessity.—2. Agreement.—3. An agreement which shall have no end.

13. *Who must needs be circumcised?* Born where? Bought with what? What must they be? What was to be in their flesh? For what? For what kind of covenant?

14. And the uncircumcised man-child, whose flesh of his foreskin is not circumcised, that (1) *soul* shall be (2) *cut off* from his people; he hath broken my covenant.

1. Person.—2. Deprived of all the privileges of.

14. *Who was to be cut off?* From whom was he to be cut off? From whose people? What had he done? What had he broken? Whose covenant had he broken?

LESSONS.

396. *Abram was to walk before God*, ver. 1.—We should always think and act as in the presence of God.

397. *Abram was to be perfect*, ver. 1.—We should earnestly desire, and vigorously endeavour, to be perfect and unblameable in all Christian virtues and duties.

398. *God was to make his covenant with Abram*, ver. 2.—We should earnestly desire and endeavour to have God in covenant with us through Jesus Christ.

399. *Abram fell on his face before God*, ver. 3.—We should deeply humble ourselves in our approaches to God.

400. *God talked with Abram*, ver. 3.—We should seek frequent and intimate fellowship with God.

401. *God, when Abram fell on his face, renewed his covenant and his promise*, ver. 4.—Times of humility and self-abasement are times of favour with God.

402. *God changed Abram's name*, ver. 5.—They who piously humble themselves, shall be honoured and exalted by God.

403. *Nations and kings were to come of Abraham*, ver. 6.—God frequently blesses, honours, and rewards the children for the sake of the parents.

404. *God was to be a God to Abraham and to his seed after him*, ver. 7.—The richest legacy which can be left to children, are the fervent prayers, the holy example, and the covenant promises made by God to the children of pious parents.

405. *God was to give Abraham and his seed the land of Canaan for an everlasting possession*, ver. 8.—We should live above the world, and always act as heirs of heaven and eternal glory.

406. *Abraham's children, as well as himself, were to keep God's covenant*, ver. 9.—We should use every means in our power for securing, strengthening, and

advancing the spiritual welfare of our children and dependants.

407. *They were to observe circumcision as the sign of God's covenant*, ver. 10, 11.—We should strictly and regularly observe all the outward ordinances and sacraments appointed by God.

408. *Children, at eight days old, were to be admitted into covenant with God*, ver. 12.—We should endeavour to secure for our children, even in infancy, the benefits and blessings promised and offered to them in the covenant of grace.

409. *All that were born in Abraham's house, though not his children, were to be circumcised*, ver. 12.—Every head of a family is, in some measure, responsible for the regular observance of outward religious ordinances by all who are under his roof.

410. *All Abraham's servants must needs be circumcised*, ver. 13.—Christian masters should not prefer or keep, ungodly servants.

411. *Abraham's servants were to be included in, and were to have a right to the blessings of, this covenant*, ver. 13.—Servants should prefer to serve in pious families, and should consider their spiritual privileges there as the most valuable part of their wages.

412. *Every person, not circumcised, was to be cut off from God's people*, ver. 14.—It is dangerous unnecessarily to delay, thoughtlessly to neglect, or unscripturally to refuse, obedience to the religious rites and observances enjoined upon us by God.

413. *The neglect of the parent made the child be cut off*, ver. 14.—Parents, for the sake of their children, as well as of themselves, should immediately come into covenant with God.

SECTION XXV.

Isaac is Promised to Abraham.—

Gen. xvii. 15—27.

15. And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be.

15. Who spoke to Abraham? *Of whom did God speak to Abraham?* Who was Sarai? Whose wife was Sarai? What was she not to be called? *To what was Sarai's name to be changed?* What was her name? What was now to be her name?

16. And I will (1) *bless her*, and give thee a son also (2) *of her*: yea, I will bless her, and she shall be a mother of (3) *nations*: kings of people shall be of her.

1. Make her prosperous and happy.—2. Of which she shall be the mother.—3. Different kingdoms.

16. *What was God to do to Sarah?* What was God to give Abraham? Of whom was Abraham to have a son? What was Abraham to have of Sarah? What was God to do to Sarah? *What was Sarah to be?* A mother of what? What was to be of her?

17. Then Abraham fell upon his face, and (1) *laughed*, and said (2) *in his heart*, Shall a child be born unto him that is an hundred years old! and shall Sarah, that is ninety years old, (3) *bear*!

1. Gave expression to his joy.—2. To himself.—3. Be a mother.

17. *What did Abraham do?* Upon what did Abraham fall? What did Abraham do when he fell upon his face? Who laughed? When did Abraham laugh? *What did Abraham say?* Shall what be born? Born to whom? Shall who bear? How old was Abraham? How old was Sarah? In what did Abraham say this?

18. And Abraham said unto God, Oh that Ishmael might (1) *live before thee*!

1. Be taken notice of, and blessed by.

18. *What did Abraham say about Ishmael?* To whom did Abraham say this? What was his desire for Ishmael? Live before whom? Whom did he wish to live before God?

19. And God said, Sarah thy wife shall bear thee a son (1) indeed, and thou shalt call his name Isaac; and I will (2) establish my covenant with him for an (3) everlasting covenant, and with his (4) seed after him.

1. Of a truth.—2. Settle.—3. Unceasing.—4. Children.

19. *What did God say of Sarah? What was Sarah? What was Sarah to do? What was she to bear? To whom was she to bear a son? What was to be their son's name? Who was to be called Isaac? Who was to call him Isaac? What was God to do with Isaac? What was to be established? With whom was God to establish his covenant? What kind of a covenant was this to be? With whose seed was God to establish his covenant?*

20. And as for Ishmael, I have (1) heard thee: Behold, I have (2) blessed him, and will make him (3) fruitful, and will (4) multiply him (5) exceedingly: twelve princes shall he (6) beget; and I will make him a great nation.

1. Taken notice of your prayer and answered it.—2. Pronounced him prosperous and happy.—3. Have many children.—4. Make his children increase.—5. To a very great degree.—6. Have for his sons.

20. *What did God say about Ishmael? Whom had God heard? For whom had God heard Abraham? What had God done to Ishmael? What was God to do to Ishmael? Who was to be made fruitful? What was God to do, besides making him fruitful? In what manner was Ishmael to be multiplied? What was Ishmael to beget? What was God to make Ishmael? What kind of a nation was God to make Ishmael?*

21. But my (1) covenant will I (2) establish with Isaac, which Sarah shall bear unto thee at this (3) set time in the next year.

1. Agreement.—2. Settle.—3. Particular.

21. *With whom was God to establish his covenant? What was to be established with Isaac? Who was to establish his covenant with Isaac? Who was to bear Isaac? When was Sarah to bear Isaac? What was to happen the next year? At what time the next year?*

22. And he left off (1) talking with (2) him, and God (3) went up from Abraham.

1. Speaking.—2. Abraham.—3. Ascended up to heaven.

22. *Who left off talking? With whom did God leave off talking? What did God do when he left off*

talking with Abraham? Who went up? From whom did God go up?

23. And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every (1) *male* among the men of Abraham's house, and circumcised the flesh of their foreskin in the (2) *self-same day*, as God had said unto him.

1. *Man and boy.*—2. *Very.*

23. *What did Abraham do? Whom did Abraham take? Who was Ishmael? Whom did Abraham take, besides Ishmael? Born where? Bought with what? What males of his house did Abraham take? Every male where? What did Abraham do to the males of his house? When did Abraham do this? On what day?*

24. *And Abraham was ninety years old and nine when he was circumcised in the flesh of his foreskin.*

24. *How old was Abraham when he was circumcised? Who was ninety-nine years old? When was Abraham ninety-nine years old?*

25. *And Ishmael his son was thirteen years old when he was circumcised in the flesh of his foreskin.*

25. *How old was Ishmael? Who was Ishmael? Whose son was Ishmael? When was Ishmael thirteen years old?*

26. *In the self-same day was Abraham circumcised and Ishmael his son;*

26. *What happened on the self-same day? Who were circumcised on the same day?*

27. *And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.*

27. *Whose house? How many of the men of Abraham's house? Born where? Bought of whom? What was done to all the men of the house? With whom were they circumcised?*

LESSONS.

414. *Sarah was honoured and blessed, because she was Abraham's wife, ver. 15.—Christians should choose godly spouses, and marry "only in the Lord."*

415. *God was to bless Sarah*, ver. 16.—We should earnestly desire and seek for the blessing of God upon all who are connected with us.

416. *Abraham fell on his face before God, and laughed, or rejoiced*, ver. 17.—We should humbly rejoice, and be glad at every succeeding instance of God's mercy and kindness to us or others.

417. *Abraham prayed for Ishmael*, ver. 18.—We should earnestly entreat God's mercy and favour for our relatives and friends, as well as for ourselves.

418. *God was to establish his covenant with Isaac*, ver. 19.—We should desire to have God's covenant established with our children after us.

419. *God heard Abraham's prayer for Ishmael*, ver. 20.—God will hear and answer the fervent prayer of faith, made by a parent for his children.

420. *God preferred Isaac to Ishmael*, ver. 21.—God is sovereign in all his doings, raising one and putting down another as he sees best.

421. *Abraham persuaded all his household to submit to circumcision*, ver. 23.—We should affectionately and earnestly endeavour to persuade all connected with us to love, fear, and serve God.

422. *Ishmael, and all the men of Abraham's house, submitted readily to the holy rite*, ver. 23.—We should willingly and zealously follow the godly advice and recommendations of pious parents, masters, or friends.

423. *Abraham obeyed God that very day*, ver 23.—We should never delay any duty enjoined upon us by God.

424. *Abraham was ninety-nine years old when he was circumcised*, ver. 24.—We are never too old to serve God, or to do as he requires us.

425. *Abraham and Ishmael observed the holy rite on the same day*, ver. 26.—There should be no distinction of relationship or age, station, rank, or ability, in the solemn services of religion.

426. *All the men of Abraham's house were circumcised with him, ver. 27.—Servants should follow the good example of pious and godly masters.*

SECTION XXVI.

Abraham's Interview with Three Angels.—

Gen. xviii. 1—16.

1. And the Lord appeared unto (1) him in the plains of Mamre: and (1) he sat in the tent-door in the (2) heat of the day;
1. Abraham.—2. Hottest time.

1. Who appeared? Unto whom did the Lord appear? Where did the Lord appear to Abraham? *What was Abraham doing when the Lord appeared to him in the plains of Mamre?* Where did Abraham sit? Who sat at the tent door? When did Abraham sit at the tent door?

2. And (1) he lifted up his eyes and looked, and, lo, three men stood (2) by him; and, when he saw them, he ran to meet them from the tent-door, and (3) bowed himself toward the ground.

1. Abraham.—2. Near.—3. Respectfully bent.

2. Who lift up his eyes? What did Abraham do when he lift up his eyes? *What did Abraham see?* How many men stood by him? *What did he do when he saw the three men?* Whom did he run to meet? From what place did he run? What did he do when he met them? Who bowed himself? In what manner did he bow himself?

3. And said, My Lord, if now I have found (1) favour in thy sight, (2) pass not away, I pray thee, from (3) thy servant.

1. Grace, or good will.—2. Go.—3. Me, who wish to be of service to you.

3. *What did Abraham say to the principal person of these men?* If he had found what? What was he not to do if he had found favour in his sight? *Who was not to pass away?* From whom was he not to pass away?

4. Let a little water, I pray you, be (1) fetched and wash your feet, and rest yourselves under the tree;

1. Brought.

4. What was to be fetched? *What was to be done with the water?* Wash what? With what were they to wash their feet? *What were they to do when they had washed their feet?* Where were they to rest themselves? Who were to wash their feet and rest themselves?

5. And I will (1) fetch a (2) morsel of bread, and (3) comfort ye your hearts; after that ye shall (4) pass on: for (5) therefore are ye come to your servant. And they said, So do as thou hast said.

1. Bring.—2. A small piece.—3. Rest and refresh yourselves.—4. Go on your journey.—5. For that reason.

5. *What was Abraham to fetch?* Who was to fetch the bread? How much bread? What were they to do when they had got the bread? *What were they to comfort?* What were they to do when they had comforted their hearts? Who were to pass on? *When were they to pass on?* To whom had they come? For what had they come? Who had come to Abraham? What did Abraham say he was? *What did the men say?* Who was to do this? What was Abraham to do?

6. And Abraham (1) hastened into the tent unto Sarah, and said, Make ready (2) quickly three measures of fine meal, (3) knead it, and make (4) cakes upon the (5) hearth.

1. Went quickly.—2. As soon as possible.—3. Work it into a paste.—4. Small loaves of bread.—5. Hot stones upon which the fire burns.

6. What did Abraham do? *Unto whom did Abraham hasten?* Where was Sarah? *What did he say to Sarah?* What was Sarah to make ready? In what manner was she to make ready? What kind of meal? How many measures of fine meal? *What was she to do with the meal?* What was Sarah to knead? *What was she to make?* Upon what was she to make cakes?

7. And Abraham ran unto the (1) herd, and (2) fetched a (3) calf (4) tender and good, and gave it unto a young man: and he (5) hastened to (6) dress it.

1. Place where the cattle were kept.—2. Brought.—3. Young bullock or cow.—Of the most delicate kind, and in good condition.—5. Made haste.—6. Kill it, and make it ready for the table.

7. To what did Abraham run? Who ran to the

herd? *What did Abraham fetch from the herd?* What kind of calf? What was tender and good? To whom did Abraham give it? What was given to the young man? Who hastened? *What did the young man hasten to do with the calf?* Who dressed it?

8. And he took butter and milk, and the calf which he had (1) *dressed*, and set it before (2) them: and he stood by them under the tree, and they did eat.

1. Cooked.—2. The three men.

8. What did Abraham take; whotook butter and milk? What did Abraham take besides butter and milk? *What did Abraham set before the men?* Where did Abraham stand? *By whom did Abraham stand?* *What did the men do?* Who ate? Of what did they eat?

9. And they said unto him, Where is Sarah thy wife? And he said Behold, in the tent.

9. Who spoke to Abraham? *What did the men ask at Abraham?* For whom did they inquire? Who was Sarah? *What answer did Abraham give the men?* Where was Sarah? Who was in the tent?

10. And he said, I will (1) *certainly* (2) *return* unto thee according to the (3) *time of life*; and, lo, Sarah thy wife shall have a son. And Sarah heard (4) it in the tent-door, which was behind (5) him.

1. Assuredly.—2. Come back.—3. Usual time of having a child.—4. This that the stranger said.—5. The person who spoke.

10. *What did the Lord say he would do?* Who was to return? According to what? *What was Sarah to have?* Who was to have a son? Who heard this? Where did Sarah hear this? Where was the tent door? Behind whom? What was behind him?

11. Now Abraham and Sarah were old and (1) *well stricken* in age, and it (2) *ceased to be* with Sarah after the manner of women.

1. Far advanced.—2. Was no longer.

11. *What were Abraham and Sarah?* Who were old? In what were they well stricken? What is said of Sarah?

12. (1) *Therefore* Sarah (2) *laughed* (3) *within herself*, saying, After I am (4) *waxed* old shall I have pleasure; (5) *my lord* being old also?

1. For that reason.—2. Smiled in unbelief.—3. Secretly to.—4. Grown.—5. Abraham, my lord and husband.

12. Who laughed? How did Sarah laugh? *What did Sarah say when she laughed?* After what? After who had waxed old? Who was old also? Whose Lord? Who was Sarah's Lord?

13. And the Lord said unto Abraham, (1) *Wherefore* did Sarah laugh, saying, Shall I of a surety bear a child, which am old?

1. For what reason.

13. Who spoke to Abraham? *What did the Lord say to Abraham?* Who had laughed? What had Sarah said? Bear what? Who would bear a child? Who was old?

14. Is any thing too (1) *hard* for the Lord? At the time (2) *appointed*, I will return unto thee, (3) *according to the time of life*, and Sarah shall have a son.

1. Difficult to be performed by.—2. I have fixed.—3. Nine months hence.

14. *For whom is nothing too hard?* Who was to return? *When was the Lord to return?* Unto whom was he to return? According to what? *What was to happen when he returned?* What was Sarah to have? Who was to have a son?

15. Then Sarah denied, saying, I laughed not: for she was afraid. And he said, Nay, but thou didst laugh.

15. *What Did Sarah do?* Who denied? What did Sarah say? *Why did Sarah tell a lie?* Who was afraid? *What did the Lord say to Sarah?* Who did laugh?

16. And the men rose up from (1) *thence*, and (2) *looked* toward Sodom: and Abraham went with them to (3) *bring* them on the way.

1. That place.—2. Set their faces, and walked away.—3. Convoy, or direct.

16. What did the angels do? From whence did the angels rise up? *Whither did the angels look?* Toward what? *What did Abraham do?* With whom did Abraham go? *For what did Abraham go with the angels?*

LESSONS.

427. *Abraham sat at his tent door, ver 1.—We*

should be constantly watching for opportunities of doing good.

428. *Abraham, when he saw the men, ran to meet them*, ver. 2.—We should be more zealous to do good, than others are to receive it.

429. *Abraham bowed himself to the strangers*, ver. 2.—We should be courteous and mannerly to others, according to the customs of the place where we are.

430. *Abraham requested, as a favour, that the strangers would accept of his hospitality*, ver. 3.—It is a great blessing and privilege to have the desire and the means of being kind and hospitable to strangers.

431. *Abraham wished that their feet should be washed, and their bodies rested under the tree*, ver. 4.—There is, at times, as much charity in affording comforts to some, as in supplying necessaries to others.

432. *Abraham was to provide them with bread*, ver. 5.—We should be consistent in our services and hospitality, not giving that which is less requisite, and withholding that which is indispensable.

433. *The angels frankly accepted of Abraham's offer*, ver. 5.—We should not unkindly refuse, but frankly accept of, the offered good offices of others, when we really require them.

434. *Abraham engaged Sarah to assist him*, ver. 6.—We should induce and encourage others to acts of hospitality and kindness.

435. *Abraham ran to the herd for a calf*, ver. 7.—We should be hearty and liberal in doing good to others.

436. *Abraham himself served and waited upon the strangers*, ver. 8.—We should be respectful, obliging, and condescending to strangers.

437. *The stranger promised to return, and Sarah was to have a son*, ver. 10.—We should be grateful for kindnesses received from others.

438. *Sarah heard from behind them*, ver. 10.—We

should never inquisitively and secretly listen to the conversation of others.

439. *Sarah doubtfully laughed at the idea of having a son*, ver. 12.—We should never doubt the power of God, nor treat his intimations with lightness or ridicule.

440. *The Lord inquired as to Sarah's laughing and doubts*, ver. 12.—We should affectionately notice, and mildly reprove, the failings or faults of others.

441. *Nothing is too hard for the Lord*, ver. 14.—We should place unbounded confidence in the promises of God, both for time and eternity.

442. *The Lord renewed the promise, though Sarah had laughed at it*, ver. 12.—We should be charitable to the weakness of others; and not withhold good, because of unkind or ungrateful returns.

443. *Sarah was afraid*, ver. 15.—We should be afraid of nothing but sin.

444. *Sarah's fear made her deny her fault*, ver. 15.—We should beware of the beginnings of sin; and should never allow the fear of punishment to make us double a fault by denying it.

445. *The Lord affirmed the truth*, ver. 15.—We should steadfastly and unhesitatingly maintain the truth.

446. *Abraham went with them to bring them on the way*, ver. 16.—We should endeavour to be serviceable, as well as hospitable to strangers.

SECTION XXVII.

Abraham's Intercession for Sodom.—

Gen. xviii. 17—33.

17. And the Lord said, Shall I (1) hide from Abraham that thing which I (2) do :

1. Conceal.—2. Am about to accomplish.

17. Who spoke to Abraham? *What did the Lord*

say to Abraham? Hide from whom? What was the Lord not to hide from Abraham? What who did?

18. (1) Seeing that Abraham shall (2) surely become a great and mighty nation, and all the (3) nations of the earth shall be (4) blessed in him?

1. Knowing and considering.—2. Most certainly.—3. People in every country.—4. Made happy.

18. Seeing what? What was Abraham to become? Who said that Abraham was to become a great and mighty nation? *What kind of a nation was Abraham to become?* *What were all nations of the earth to be?* In whom were the nations to be blessed? What nations were to be blessed in Abraham?

19. For I know him, that he will (1) command his children, and (2) his household (3) after him, and they shall keep the way of the Lord, to do (4) justice and (5) judgment; that the Lord may (6) bring upon Abraham that which he hath (7) spoken of him.

1. Direct and order.—2. All the people in his house.—3. When he is gone.—4. What is right.—5. Make others do right also.—6. Fulfil to.—7. Promised to.

19. Who knew him? *What did God know that Abraham would do?* Whom was Abraham to command? Whose children and household? When was he to command them? *What were his household to do?* What would they keep? Whose ways would they keep? To do what? *What was the Lord to bring upon Abraham?* What was Abraham's children and household to do that the Lord might bring his promise upon him?

20. And the Lord said, Because the (1) cry of Sodom and Gomorrah is great, and because their sin is (2) very grievous,

1. Open and avowed wickedness.—2. No longer to be endured.

20. What was great? What cry was great? Who said the cry of Sodom and Gomorrah was great? *What did the Lord say of Sodom and Gomorrah?* *What was very grievous?* Whose sin was grievous?

21. I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.

21. *What was the Lord to do?* What was the Lord to see? If they have done what? According to what cry? *What had come up to God?* Who would know?

What would he know? When would he know this?

22. And the men turned their faces from (1) thence, and went (2) toward Sodom: but Abraham stood yet before the Lord.

1. That place.—2. In the direction of.

22. *What did the men do?* Who turned their faces? From what did they turn their faces? Who went? Towards what did they go? *What did Abraham yet do?* Who stood? Before whom did he stand?

23. And Abraham (1) drew near, and said, Wilt thou also (2) destroy the (3) righteous with the wicked?

1. Came up closer to the spot where the Lord stood.—2. Punish and kill.—3. Good people.

23. *What did Abraham do?* Who drew near? To whom did he draw near? *What did Abraham say when he drew near?* Destroy what? Destroy the righteous with whom?

24. (1) Peradventure there be fifty (2) righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are (3) therein?

1. It may happen that.—2. Good people.—3. In it.

24. *What did Abraham say there might be in the city?* How many righteous? Where might the fifty righteous be? Within what? *What did Abraham ask God if he would do?* Destroy what? Why was he requested to spare the place? If the fifty were where?

25. That be far from thee to do after this manner, to (1) slay the righteous with the wicked; and that the righteous should be (2) as the wicked; that be far from thee: Shall not (3) the Judge of all the earth do (4) right?

1. Kill.—2. No better than.—3. He who sees, and knows, and decides upon the intentions of the hearts.—4. What is just and equitable.

25. *What was to be far from God?* To slay whom? With whom? As what should the righteous not be? Who should not be as the wicked? *Who would do right?* What would the judge of all the earth do?

26. And the Lord said, If I find in Sodom fifty (1) righteous within the city, then I will (2) spare all the place for their sakes.

1. Good people.—2. Not destroy, but preserve.

26. *What did the Lord say?* If he found what? Where? Within what? *What was God to do if he*

found fifty righteous persons in Sodom? What was to be spared? How much of the place was to be spared? For what was God to spare all the place?

27. And Abraham answered and said, Behold now I have (1) *taken* upon me to speak unto the Lord, which am but (2) *dust and ashes*:

1. Presumed.—2. Of the humblest and lowest of God's rational creatures.

27. Who answered? What did Abraham say? What had Abraham taken upon him to do? To speak to whom? Who had done this? What did Abraham say he was? Who was but dust and ashes?

28. (1) *Peradventure* there shall (2) *lack* five of the fifty (3) *righteous*: wilt thou destroy all the city for (4) *lack* of five? And he said, If I find there forty and five I will not destroy it.

1. It may happen that.—2. Be a want of.—3. Good people. 4. The want.

28. What did Abraham say there might lack? Five of what? What did he ask God if he would do, if there lacked five of the fifty? Would he destroy what? How much of the city? For the lack of what? What did God say he would do? On what condition would he not destroy it? Destroy what?

29. And (1) he spake unto (2) him yet (3) again, and said, (4) *Peradventure* there shall be forty found (5) there. And he said, I will not do it for forty's sake.

1. Abraham.—2. The Lord.—3. Once more.—4. It may happen that.—5. In the city.

29. Who spake yet again? Unto whom did he speak? What did Abraham say when he spoke yet again? How many did he say there might perhaps be found? Forty where? What did God say he would do? For whose sake would he not destroy it? What would God not do for forty's sake?

30. And (1) he said unto him, Oh let not the Lord be (2) *angry*, and I will speak: (3) *Peradventure* there shall thirty be found there. And he said, I will not (4) *do* it if I find thirty there.

1. Abraham.—2. Displeased with me.—3. It may happen that.—4. Destroy the city.

30. Who was not to be angry? Let not the Lord be what? What was Abraham to do if the Lord would not be angry? Who was to speak? How many did he say there might perhaps be? What was to happen

if thirty were found there? What was God not to do?

31. And he said, Behold now, I have taken upon me to speak unto the Lord: (1) *Peradventure* there shall be twenty found there. And (2) *he said*, I will not destroy it for twenty's sake.

1. It may happen that.—2. God.

31. What had Abraham taken upon him to do? To speak unto whom? *How many did he now say there might be found there? What was to happen for twenty's sake?*

32. And (1) *he said*, O let not the Lord be angry, and I will speak (2) *yet but this once*: (3) *Peradventure* ten shall be found there. And (4) *he said*, I will not destroy it for ten's sake.

1. Abraham.—2. Only.—3. It may happen that.—4. God.

32. What did Abraham ask God not to be? *What was Abraham to do if God would not be angry? What was he to do but once? How many did he now say there might perhaps be found there? What was to happen for ten's sake?*

33. And the Lord (1) *went his way*, (2) *as soon as* he had left (3) *communing* with Abraham: and Abraham (4) *returned* unto his (5) *place*.

1. Left the place.—2. After.—3. Speaking.—4. Went back again.—5. Dwelling, or tent.

33. Who went his way? What did the Lord do? *When did the Lord go away? With whom had he left communing? Who left communing with Abraham? What did the Lord do when he had left communing with Abraham? What did Abraham do when the Lord went away? Who returned? Whither did he return?*

LESSONS.

447. *The Lord was not to hide his designs from Abraham*, ver. 17.—We should not conceal that which would do good by being made known.

448. *All nations were to be blessed in Abraham*, ver. 18.—We should be godly and upright for the sake of our friends and others, as well as of ourselves.

449. *Abraham would command his children and*

household after him, ver. 19.—Parents should train, advise, persuade, and command their children and dependants to walk in the ways of the Lord.

450. *Abraham's household would keep the way of the Lord, and do justice and judgment*, ver. 19.—Persuasion and a good example from superiors, will do much for promoting piety and godliness in inferiors.

451. *Abraham's children, keeping the way of the Lord, were to bring upon Abraham the promised blessing from God*, ver. 19.—The godliness, active virtue, and prayers of pious children, will always tend to the happiness and spiritual prosperity of parents.

452. *The sin of Sodom and Gomorrah was great and grievous*, ver. 20.—Sin is a crying evil, and cannot be concealed from God.

453. *God was to examine into the case of Sodom*, ver. 21.—We should always be impartial and cautious in judging of evidence, and never, in any case, condemn without it.

454. *When the others were gone, Abraham yet lingered in the presence of the Lord*, ver. 22.—We should very anxiously and diligently improve every favourable opportunity of holding fellowship and communion with God.

455. *Abraham drew near to supplicate for Sodom*, ver. 23.—We should humbly, but earnestly, plead with God for mercy and pardon to the wicked and ungodly.

456. *Abraham humbly argued with God as to the justice of destroying Sodom*, ver. 24, 25.—God permits and enjoins his people to plead with him, and to use arguments for the answering of their prayers.

457. *The Judge of all the earth will do right*, ver. 25.—We are admiringly to notice, and humbly to acquiesce, in all the mysterious dealings of God with his people, without calling in question his justice or his goodness.

458. *God heard and answered; Abraham's prayer*

for Sodom, ver. 26.—God hears, loves, and will answer the prayers and supplications of his people in behalf of others.

459. *Abraham acknowledged himself but dust and ashes, ver. 27.—We should, in every approach unto God, feel and acknowledge our own utter unworthiness.*

460. *The ready answer given by God to Abraham's first prayer made him offer a second, ver. 28.—We should make the very number and value of God's continued favours, a reason for new petitions, and more extensive requests.*

461. *Abraham spake yet again to God, ver. 29.—We are steadily to persevere in our supplications, when we know that our requests are not hurtful to ourselves or displeasing to God.*

462. *Abraham requested God not to be angry, and he would speak, ver. 30.—We are, in prayer, to urge our requests with profound humility, and with supplications for pardon if we ask amiss.*

463. *Abraham requested that God would not be angry, and he would speak but this once, ver. 32.—We are never unnecessarily to limit our own desires for spiritual good or sparing mercy, or to measure God's merciful condescension in hearing our prayers, by our own weakness and imperfection in presenting them. While he continues to approve of our requests, and to magnify his mercy and his goodness in granting them, we must neither be afraid nor faint in asking, and far less ever presume, at any time, to set a bound to the infinite fulness of his liberality.*

464. *God promised to spare Sodom and Gomorrah for the sake of ten good men, if they could be found in the cities, ver. 32.—Good and pious men are the best friends and benefactors of their country. They who despise, and mock, and persecute them, are preserved and favoured by God for their sakes.*

465. *The Lord did not go his way till Abraham*

left off communing with him, ver. 33.—Though we often weary in asking from God, he is never weary in hearing or answering us.

466. *Abraham returned to his place*, ver. 33.—We should give attention and attendance to every part of our duty, secular as well as religious, and private as well as public.

SECTION XXVIII.

Lot Entertains Two Angels.—Gen. xix. 1—14.

1. And there came two angels to Sodom at (1) *even*; and Lot sat in the (2) *gate* of Sodom : and Lot, (3) *seeing* them, rose up to meet them ; and he (4) *bowed himself* with his face toward the ground ;

1. The close of the day.—2. Covered place, where the entrance to the city was.—3. When he saw.—4. Respectfully bent his body.

1. What came to Sodom ? How many angels ? To what place did they come ? At what time did they come ? *Where did Lot sit* ? Who sat in the gate ? In what gate did Lot sit ? Whom did Lot see ? *What did Lot do when he saw the angels* ? Who rose up ? Why did Lot rise up ? To meet whom ? What did Lot do when he met them ? How did he bow himself ?

2. And he said, Behold now, my lords, (1) *turn* in, I pray you, into your servant's house, and (2) *tarry* all night, and wash your feet, and ye shall rise up (3) *early*, and go on your (4) *ways*. And they said, Nay ; but we will (5) *abide* in the street all night.

1. Delay your journey, and come.—2. Remain.—3. Soon in the morning.—4. Journey.—5. Remain.

2. *What did Lot say to the angels* ? What did Lot call them ? Where were they to turn in ? Into whose house ? *What were they to do in Lot's house* ? How long were they to tarry ? What were they to wash ? *What were they to do in the morning* ? Where were they to go ? *What did the angels say to Lot* ? Where would they abide ? When would they abide in the street ? Who would abide in the street all night ?

3. And he (1) *pressed* upon them (2) *greatly* ; and they (3) *turned* in unto (4) *him*, and (5) *entered* into his house ; and he made them a (6) *feast*, and did bake (7) *unleavened bread*, and (8) *they* did eat.

1. Intreated.—2. Very much.—3. Did stop, and went.—4. Lot.—5. Went with him.—6. Great supper.—7. Bread that was not fermented.—8. The angels.

3. Upon whom did Lot press? How did he press upon them? *What did Lot press upon the angels to do?* *What did the angels do?* Into whose house did the angels enter? *What did Lot make for them?* What did he bake? What did the angels do at Lot's feast?

4. But before they (1) *lay down* the men of the city, even the men of Sodom, (2) *compassed the house round*, both old and young, all the people from every (3) *quarter*.

1. Went to rest.—2. Come round about the house.—3. Part of the city.

4. *What did the people of Sodom do?* What did they compass round? When did they compass the house? Before who lay down? What was done before they lay down? *Who compassed the house round?* Old and young of whom? From what quarter did the people come? Every quarter of what?

5. And they (1) *called* unto Lot, and said unto him, Where are the men which came in to thee this night? bring them out unto us, that we may know them.

1. Cried into the house.

5. *What did the people do?* Upon whom did they call? *What did the people say to Lot when they called upon him?* For whom did they ask? When had they come in to Lot? *Whom was Lot to bring out to them?* To whom was Lot to bring the men out?

6. And Lot went out at the door unto them, and shut the door after him.

6. *What did Lot do?* *Out of what did Lot go?* To whom did he go out at the door? *What did he do when he went out at the door?* What did he shut? When did Lot shut the door? After whom did Lot shut the door?

7. And said, I (1) *pray* you, brethren, do not so wickedly.

1. Beg of.

7. *What did Lot say to them?* What did he call them? Whom did Lot call brethren? Who bade them not do so wickedly?

8. Behold now, I have two daughters which have not known man; let me, I (1) *pray* you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing; for (2) *therefore* came they under the (3) *shadow* of my roof.

1. Intreat of.—2. To receive security and shelter.—3. Protection.

8. *What did Lot say he had?* How many daughters had Lot? *To whom was he to bring his daughters?* Who bade the people do nothing to the men? *Under what had the men come?* The shadow of what? Whose roof? Who had come under the shadow of Lot's roof?

9. And they said, Stand (1) *back*. And they said again, This one fellow came in to (2) *sojourns*, and he will (3) *needs* be a judge: now will we deal worse with thee than with them. And they (4) *pressed* (5) *sore* upon the man, even Lot, and came near to (6) *break* the door.

1. Out of the way.—2. Live among us for a little while.—3. Now of necessity.—4. Crowded and pushed.—5. Very much.—6. Force open.

9. *What did the people say to Lot?* Who was to stand back? What did they call Lot? Whom did they call a fellow? What did they say Lot had done? What did they say Lot must needs be? *With whom were they to deal worse than with the men?* Upon whom did they press? How did they press upon Lot? To what did they come near? *What did they come near to do?* What did they intend to break? Who intended to break the door? What did they do, that they might break the door?

10. But the (1) *men* put (2) *forth* their hand, and pulled Lot into the house to them, and shut to the door.

1. Angels within.—2. Out.

10. *What was put forth?* Who put forth their hand? *What did the angels do when they put forth their hand?* What did they do to Lot? When did they pull Lot in? Into what did they pull Lot? *What did the angels do when they had pulled Lot in?* What did they do to the door? Who shut the door? When did they shut the door?

11. And they (1) *smote* the men that were at the door of the house with blindness, both small and great; so that they (2) *wearied* themselves to (3) *find* the door.

1. Struck.—2. Continued long seeking, and fatigued.—3. See, and get at.

11. *Who were smitten?* What men? At what

door were the people? Who smote them? *With what were the men at the door smitten?* How many were smitten? *What did the men do, when they were smitten with blindness?* Who wearied themselves? What did they weary themselves doing? To find what? Why could they not find the door?

12. And the men said unto Lot, Hast thou here any (1) *besides*? sons-in-law, and thy sons, and thy daughters, and (2) *whatsoever* thou hast in the city, bring them out of this place:

1. Friend, or relation, that is not in this house.—2. Whatever person or thing else.

12. *What did the angels ask at Lot?* What did they ask if Lot had? *What was Lot to do with his relations?* Out of what was he to bring them? Whom was he to bring out of that place?

13. For we will destroy this (1) *place* because the cry of (2) *them* is (3) *waxen great* before the face of the Lord; and the Lord hath sent us to destroy it.

1. Country.—2. These cities of the plain.—3. Increased, and become.

13. *What were they to do to that place?* Who were to destroy it? What were they to destroy? *Why were they to destroy that place?* What was waxen great? Before what was their cry waxen great? Before whose face? Who had sent them? Whom had God sent? *For what purpose did God send them?* To destroy what?

14. And Lot went out, and spake unto his sons-in-law, which married his daughters, and said, Up, get ye out of this place; for the Lord will destroy this city. But he (1) *seemed* as one that (2) *mocked* unto his sons-in-law.

1. Appeared.—2. Was speaking in jest, and made sport.

14. Who went out? *What did Lot do when he went out?* Unto whom did Lot speak? What sons-in-law? Whom had they married? *What did Lot say to his sons-in-law?* What were they to do? Out of what were they to get? *Why were they to get out of that place?* What was the Lord to do? What was he to destroy? *What did Lot seem to his sons-in-law?* Who appeared as one that mocked? Unto whom did Lot appear as one that mocked?

LESSONS.

467. *Lot rose and bowed to the angels*, ver. 1.—We should be polite and respectful to every one.

468. *Lot desired the angels to remain with him all night*, ver. 2.—We should be hospitable and kind to strangers.

469. *The angels at first declined Lot's invitation*, ver. 2.—We may sinlessly decline what we may at the same time wish to enjoy.

470. *Lot pressed them to accept of his hospitality*, ver. 3.—We should be candid and hearty in our invitations and offers of service.

471. *The angels at last accepted of his invitation*, ver. 3.—We commit no sin, and do not infringe upon truth, when we change our minds, and innocently act otherwise than we had previously resolved.

472. *Lot made them a feast*, ver. 3.—We should be bountiful according to our means.

473. *The angels partook of Lot's feast*, ver. 3.—It is not sinful either to make or to partake of a feast, if we abuse not the bounties set before us.

474. *All the people of Sodom compassed the house*, ver. 4.—We should not follow the evil example of our countrymen, neighbours, or relations.

475. *Lot, when he went to the men of Sodom, carefully shut his door*, ver. 6.—We should use all lawful means for the safety of others.

476. *Lot called the men of Sodom his brethren*, ver. 7.—We are not to overstrain, or misinterpret as falsehoods, the current language of common civility.

477. *Lot endeavoured to dissuade the men of Sodom*, ver. 7.—We should endeavour to dissuade sinners from the commission of sin.

478. *Lot offered his daughters*, ver. 8.—We should never ourselves be wilfully guilty of one sin, although it should prevent a greater sin in others.

479. *The men of Sodom reproached and threatened*

Lot, ver. 9.—We should neither greatly prize, nor unlawfully seek, the praise and approbation of ungodly men.

480. *Lot opposed the people, although they pressed sore upon him, ver. 9.—We should, to the utmost of our power, protect those who are under our protection.*

481. *Lot resisted even when they were about to break the door, ver. 9.—We should firmly oppose, and perseveringly resist, all wickedness and sin.*

482. *The angels pulled Lot in, and shut the door, ver. 10.—We should endeavour to prevent danger to those who seek to do us good.*

483. *The angels smote the men with blindness, ver. 11.—They who wilfully persevere in sin are often rendered blind to their danger, and left for destruction.*

484. *The people wearied themselves to find the door, ver. 11.—A course of sin is a way of weariness, disappointment, misery, and ruin.*

485. *The angels urged Lot to bring his family and relatives out of the city, ver. 12.—We should urge parents and others to exert themselves for the salvation of their family and friends.*

486. *The angels were to destroy Sodom for its sin ver. 13.—Sinners may for a little prosper in their sin, but they will at last be miserably destroyed.*

487. *Lot went out and spoke to his sons-in-law, ver. 14.—We should instantly, urgently, and solemnly warn our friends and relatives of their danger while continuing in sin.*

488. *Lot's sons-in-law would not attend to his warnings, ver. 14.—We should patiently hear, and instantly comply, with the warnings and the wishes of good men.*

489. *Lot seemed to his sons-in-law as one that mocked, ver. 14.—We should never insult the persons, ridicule the manners, or question the motives of pious men in their attempts to do good.*

SECTION XXIX.

*The Destruction of Sodom and Gomorrah.—
Gen. xix. 15—29.*

15. And when the (1) *morning* arose, then the angels (2) *hastened* Lot, saying, Arise, take thy wife, and thy two daughters which are (3) *here*; lest thou be (4) *consumed* in the (5) *iniquity* of the city.

1. Day light appeared, and the sun.—2. Urged Lot to make haste.—3. In the house with thee.—4. Burnt up.—5. Punishment.

15. What arose? *What happened when the morning arose?* What did the angels do? Whom did the angels hasten? *What did the angels say to Lot?* What was Lot to do? Whom was Lot to take? Whom was he to take besides his wife? Why was he to take only his wife and two daughters? Who were there? *What was to happen to Lot if he did not flee with those who were there?* Who would be consumed? In what would he be consumed?

16: And while (1) *he* (2) *lingered*, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto (3) *him*: and they brought him (4) *forth*, and set him (5) *without* the city.

1. Lot.—2. Still remained unwilling to leave his goods.—3. Lot, notwithstanding of this worldly mindedness.—4. Out of his house into the streets.—5. On the outside of.

16. What did Lot do? Who lingered? *What did the angels do when Lot lingered?* Upon whose hand did they lay hold? Why did they lay hold of their hands? *To whom was the Lord merciful?* Who was merciful to him? *What did they do with Lot?* Who brought him forth? Out of what did they bring him forth? *Where did the angels set Lot?* Without what? Who were set without the city?

17. And it came to pass, when they had brought them forth (1) *abroad*, that he said, (2) *Escape for thy life*; (3) *look not behind thee*, neither (4) *stay thou in* (5) *all* the plain: (6) *escape* to the mountain, lest thou be (7) *consumed*.

1. Out of Sodom into the open country.—2. Flee away.—3. Do not turn round to look at the city.—4. Remain.—5. Any part of.—6. Make haste for safety.—7. Burnt to death.

17. Who were brought forth abroad? Who brought

them forth? *What happened when they were brought forth abroad?* What was Lot to do? For what was he to escape? *What were they not to do?* Who were not to look behind them? Where were they not to stay? *Whither were they to escape?* Who were to escape to the mountain? *What would happen if they did not escape?*

18. And Lot said unto them, Oh! not so, my Lord.

18. Who spake unto them? Unto whom did Lot speak? *What did Lot say to the angels?* What was not to be so? What did Lot call the angel?

19. Behold, now, thy servant hath found (1) grace (2) in thy sight, and thou hast (3) magnified thy mercy, which thou hast (4) shewed unto me in (5) saving my life; and I cannot (6) escape to the mountain, lest some (7) evil (8) take me, and I die.

1. Favour.—2. From thee.—3. Made thy mercy to me very great and conspicuous.—4. Made to appear.—5. Preserving.—6. Get in safety.—7. Unseen danger.—8. Happen to.

19. What had Lot found? Who had found favour? *With whom had Lot found favour?* What did Lot call himself? *What had the angel done?* Magnified what? Who had magnified his mercy? What mercy had the angel magnified? Unto whom had this mercy been shown? What had been saved? *What could Lot not do?* Escape to what place? Why could he not escape to the mountain? What might beset him? When would evil beset him? *What would happen if the evil beset him?*

20. Behold now, this city is near to flee unto, and it is a little one: oh! let me (1) escape (2) thither, (is it not a little one?) and my (3) soul shall live.

1. Get safely.—2. Into it.—3. Mind shall be at ease.

20. What was near? *What did Lot wish to do?* Flee into what? What kind of city was this? What was little? *What did Lot request permission to do?* Who was to escape thither? What was a little one? *What would happen if he escaped thither?* What would live? Whose soul would live?

21. And (1) he said unto (2) him, See, I have (3) accepted thee concerning this (4) thing also, that I will not (5) overthrow this city, for the which thou hast spoken.

1. The angel.—2. Lot.—3. Answered thy prayer.—4. Particular request.—5. Destroy.

21. Who spoke to Lot? *What did the angel say to Lot?* Who was accepted? Who had accepted him? *Concerning what was Lot accepted?* *What was the angel not to do?* Overthrew what? What city? What had Lot done for the city? Who had spoken for the city? What was to be done to the city because Lot had spoken for it? Who was not to overthrow it?

22. (1) *Haste thee*, (2) *escape* (3) *thither*: for I cannot do any thing till thou be (4) *come thither*: (5) *therefore* the name of the city was called Zoar.

1. Make haste.—2. Get safely.—3. Into it.—4. Got safely there.—5. For this reason it was, that.

22. *What was Lot commanded to do?* Whither was Lot to escape? What was Lot to do in making his escape? Who was to make haste? *Why was he to make haste?* What could the angel not do? *Till when could the angel do nothing?* Till who was come thither? Till he had come to what place? *What was that city called?* Why was the city called Zoar?

23. The sun was risen upon the earth when Lot entered into Zoar.

23. What was risen? Upon what was the sun risen? When was the sun risen upon the earth? Who entered? Into what did Lot enter? *What had taken place when Lot entered into Zoar?*

24. Then the Lord (1) *rained* upon Sodom, and upon Gomorrah, brimstone and fire from the Lord out of heaven.

1. Poured down, or made to fall.

24. *What did the Lord do to Sodom and Gomorrah?* What was rained down? Upon whom was brimstone and fire rained down? From whom did brimstone and fire come? *Out of what did the brimstone and fire come?*

25. And (1) *he* (2) *overthrew* those cities and all the (3) *plain*, and all the (4) *inhabitants* of the cities, and that which grew upon the ground.

1. God.—2. Completely destroyed.—3. Flat country on which they stood.—4. People that dwelt in.

25. What were overthrown? Who overthrew these cities? *What was done to the cities?* *What were de-*

stroyed besides the cities? All what? What was done to all the plain? What were destroyed, besides the cities and the plain? What inhabitants? What was done to the inhabitants? What else was destroyed? That grew where? What was done to that which grew upon the ground?

26. But (1) *his wife* (2) *looked back* (3) *from* behind him, and she (4) *became* (5) *a pillar of salt*.

1. Lot's.—2. Turned round, and looked wishfully back towards Sodom.—3. As she followed.—4. Was turned into.—5. An abiding monument of God's displeasure.

26. *What did Lot's wife do?* Who looked back? When did she look back? From whence did she look back? From behind whom? At what did she look back? *What did she become?* Who became a pillar of salt? *Why did Lot's wife become a pillar of salt?*

27. And Abraham (1) *got up* early in the morning to the (2) *place* where he (3) *stood before* the Lord.

1. Arose, and went.—2. Particular spot.—3. Had the night before conversed with.

27. Who got up early in the morning? *What did Abraham do?* When did Abraham get up? *To what place did Abraham go?* Where who stood? Before whom did he stand? When did Abraham go there?

28. And he looked (1) *toward* Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the (2) *country* (3) *went up* as the smoke of a furnace.

1. In the direction of.—2. Cities, and the whole plain, on which God had rained down fire and brimstone.—3. Arose high into the air.

28. Who looked? *Toward what did Abraham look?* To what did Abraham look besides Sodom and Gomorrah? To all what land? *What did Abraham see when he looked?* What smoke? What is said of the smoke of the country? Like what did the smoke go up? What went up like the smoke of a furnace?

29. And it came to pass, when God (1) *destroyed* the cities of the plain, that God (2) *remembered* Abraham, and sent Lot out of the midst of the (3) *overthrow*, when he (4) *overthrew* the cities in the which Lot dwelt.

1. Burnt up and overthrew.—2. Did not forget.—3. Terrible destruction.—4. Burnt up and destroyed.

29. What did God remember? Who remembered Abraham? *When did God remember Abraham?* What had God destroyed? What had God done to the cities of the plain? *What did God do when he remembered Abraham?* Whom did he send? Who sent Lot? Out of what did God send Lot? *When did God send Lot out of the midst of the overthrow?* Who overthrew the cities? What cities? Who dwelt in the cities? Where did Lot dwell?

30. And Lot (1) *went up out of Zoar*, and (2) *dwelt in the mountain*, and his two daughters with him; for he (3) *feared to dwell in Zoar*: and he dwelt in a cave, he and his two daughters.

1. Left.—2. Went and lived.—3. Was afraid.

30. Who went out of Zoar? Out of what did Lot go? *What did Lot do?* Where did Lot dwell when he went out of Zoar? *Who dwelt in the mountain?* Whose daughters? How many daughters? Who accompanied Lot to the mountain? *Why did Lot and his daughters go to the mountain?* Where did they fear to dwell? Who feared to dwell in Zoar? *In what did Lot dwell in the mountain?* Who dwelt with Lot in the cave?

[For ver. 31 to 38, see Bible.]

490. *The angels hastened Lot*, ver. 15.—We should encourage, and hasten, and help sinners to forsake sin and sinful company.

491. *Lot was to take those only who were there, and who would come*, ver. 15.—We should make sure of the salvation of a few, rather than by attempting too much, risk the salvation of all.

492. *The angels urged Lot to flee, lest he should be consumed*, ver. 15.—Though salvation is altogether from God, it is promised to us only in the use of appointed means.

493. *Lot was in danger of being consumed in the iniquity of the city*, ver. 15.—It is exceedingly dan-

gerous for professing Christians to imbibe the sentiments, practise the habits, or indulge in the company of wicked and ungodly men.

494. *Lot lingered in Sodom*, ver. 16.—We should never hesitate in instantly attempting to escape from the ruinous effects of sin.

495. *The angels laid hold on Lot's hand*, ver. 16.—We should, when we have authority and power, enforce duty, and, in mercy, prevent the self-destruction of those under our care.

496. *God's mercy to Lot made the angels compel him to leave Sodom*, ver. 16.—We should exercise self-denial, and rejoice in painful dispensations, when we know they are intended for good.

497. *The angels set Lot without the city*, ver. 16.—We should watch the success of our attempts for the good of others, and never leave them, if possible, till they have proved successful.

498. *Lot, when brought from the city, was ordered to escape for his life*, ver. 17.—We ourselves are to be diligent in using the means for our salvation, and thus to assist those who are attempting to do us good.

499. *Lot and his family were not to look behind them*, ver. 17.—Having once escaped from sinful pleasures and wicked company, we should never again desire to partake of their sinful enjoyments.

500. *They were not to remain in all the plain*, ver. 17.—We should never tamper with sin, nor remain within the reach of its temptations or allurements.

501. *They were to escape to the mountain*, ver. 17.—We should not be satisfied with merely forsaking sin, but should seek for a place of safety in Christ the Saviour.

502. *Lot hesitated to follow the angel's directions in going to the mountain*, ver. 18.—We ought simply to follow the directions of God, who, if we do so, has undertaken for our safety.

503. *Lot acknowledged the mercy of God hitherto*,

ver. 19.—We should thankfully acknowledge the mercy of God in all our deliverances.

504. *Though Lot had been saved from Sodom, he was afraid of dying in the mountain*, ver. 19.—God's former mercy and goodness should give us, while acting under his authority, confidence in his care and protection for the time to come.

505. *Lot supplicated for Zoar because it was convenient for himself*, ver. 20.—We should never be selfish, nor act solely from interested motives in supplicating for others.

506. *God spared Zoar at Lot's prayer*, ver. 21.—We should take encouragement in prayer to God, and hope for and expect an answer, however unworthy our character, however weak our faith, or however fearful, desponding, or helpless we may be.

507. *The angel could do nothing to Sodom till Lot was safe*, ver. 22.—That no evil from angels, men, or devils, can come to God's people, without his direct permission or appointment.

508. *The sun was risen upon the earth immediately before the showers of fire*, ver. 23.—We should never be deceived by the outward splendour and delusive pleasures of sin, while the threatenings of God are suspended over us.

509. *God destroyed the cities of the plain by fire and brimstone from heaven*, ver. 24, 25.—The end of the wicked and ungodly shall be dreadful.

510. *Lot's wife looked back to Sodom*, ver. 26.—We should beware of indulging in a worldly spirit, especially while under the visitations of God.

511. *Lot's wife, for her sin, became a pillar of salt*, ver. 26.—We should remember, and take warning from the sins and the punishment of others.

512. *Abraham came early to the place where he stood before the Lord*, ver. 27.—We should delight in visiting the spots where God has been, or has promised to be found of us.

513. *Abraham, from the place where he had met with God, looked at the destruction of Sodom, ver. 28.*—We should often contrast our own blessedness, and security in Christ, with the misery and ruin of those who reject him.

514. *God remembered Abraham, when he saved Lot, ver. 29.*—We should love, respect, and be grateful for pious relatives and friends.

515. *Sodom was safe till Lot was sent out of it, ver. 29.*—The security of sinners is often the effect of the presence or the prayers of God's people who are with them, and whom they generally persecute or despise.

516. *Lot could not rest in Zoar, ver. 30.*—We can never be safe or happy when we take our own way in preference to God's.

517. *Lot had at last to leave Zoar, ver. 30.*—We should readily, and at once, deny ourselves, and walk in the way prescribed to us by God.

518. *Lot feared to dwell in Zoar, ver. 30.*—They who indulge in doubts of God's mercy and faithfulness in one instance, may soon be left to doubt of them in many.

519. *Lot at last went to a cave, in the mountain to which he had at first been directed, ver. 30.*—Though we may long resist God's will, and follow our own, we shall at last find that his would have been best for us.



SECTION XXX.

Sarah taken from Abraham by Abimelech.—

Gen. xx. 1—18.

1. And Abraham (1) journeyed from (2) thence (3) toward the south-country, and (4) dwelt between Kadesh and Shur, and (5) sojourned in Gerar.

1. Went away.—2. That place.—3. Nearer to.—4. Took up his abode.—5. Lived for some time.

1. Who journeyed? *From whence did Abraham*

journey? Toward what? Where did Abraham dwell? Who sojourned? Where did he sojourn?

2. *And Abraham (1) said of Sarah his wife, She is my sister: and Abimelech king of Gerar sent and took Sarah.*

1. *Told the people of Gerar, when speaking.*

2. *What did Abraham say of Sarah? Who said this of Sarah? Who was Sarah? Who did he say was his sister? Whose sister? What did Abimelech do? Who was Abimelech? Whom did he take.*

3. *But God (1) came to Abimelech in a dream by night, and said to him, Behold, thou (2) art but a dead man, (3) for the woman which thou hast taken; for she is a man's wife.*

1. *Appeared.—2. Deservest instantly to die.—3. Because of.*

3. *Who came to Abimelech? In what manner did God come to Abimelech? When did God come to Abimelech? What did God say to Abimelech? A dead what? Who was but a dead man? Why was Abimelech but a dead man? What woman? Who had taken her? What was she? Who was a man's wife?*

4. *But Abimelech had not come near her: And he said, Lord, wilt thou (1) slay also (2) a righteous nation?*

1. *Kill and destroy.—2. An innocent.*

4. *Who had not come near her? What did Abimelech say to God? Wilt thou slay what? Would who slay a righteous nation? What kind of nation?*

5. *Said he not unto me, She is my sister? and she, even she herself, said, He is my brother: (1) in the integrity of my heart, and (2) innocence of my hands have I done this.*

1. *Without designing any evil.—2. Not, as I thought, doing any evil.*

5. *What had Abraham said? To whom had Abraham said this? Whom did Abraham say she was? What did Sarah say? Who was her brother? How did Abimelech say he had done this? In the integrity of what? Whose heart? In what else, besides the integrity of his heart? Innocency of what? What had he done in the integrity of his heart and the innocence of his hands?*

6. *And God said unto him in a dream, Yea; I know that thou didst this in the (1) integrity of thy heart: for I also (2) withheld thee from sinning against me: (3) therefore (4) suffered I thee not to (5) touch her.*

1. *Simplicity.—2. Kept thee back.—3. For that reason.—4. I would not suffer thee.—5. Do her an injury.*

6. To whom did God speak? In what did God speak to Abimelech? *What did God say in a dream to Abimelech?* What did God know? Who knew this? *What had God done to Abimelech?* Whom had God withheld? From what had God withheld Abimelech? Sinning against whom? *What had God not suffered?* To touch whom?

7. Now, therefore, (1) *restore* the man his wife; for he is (2) a prophet, and he shall pray for thee, and thou shalt live: and if thou (3) *restore her not*, (4) *know thou* that thou shalt (5) *surely die*, thou, and all (6) *that are thine*.

1. Give back.—2. A person to whom I have revealed my will.—3. Do not give her back.—4. Be assured.—5. Most certainly.—6. Thy family.

7. *What was Abimelech to do?* What was he to restore? To whom was he to restore her? *What did God say of Abraham?* Who was a prophet? What would Abraham do? For whom would Abraham pray? *What was to happen at Abraham's prayer?* Who would live? *What was to happen if he did not restore her?* Who would die? For what would he die? Who were to die besides him? What was to happen to all that were his?

8. (1) *Therefore* Abimelech rose (2) *early* in the morning, and (3) *called* all his servants, and told all these things in their (4) *ears*: and the men were (5) *sore afraid*.

1. For that reason.—2. Soon.—3. Brought together.—4. Hearing.—5. Very much.

8. *What did Abimelech do?* When did he arise? Who arose early in the morning? What did he do when he arose early in the morning? Whom did he call? Whose servants? *What did Abimelech do when he called his servants?* What did he tell them? In what did he tell them these things? *What effect had this upon the men?* Who were afraid? At what were they afraid? How much were they afraid?

9. Then Abimelech (1) *called* Abraham, and said unto him, What hast thou done unto us? and what have I (2) *offended* thee, that thou hast brought on me, and on my kingdom, a great sin? thou hast done deeds unto me that ought not to be done.

1. Made some of his people bring.—2. Done against.

9. Who was called? Who called Abraham? *What*

did Abimelech ask at Abraham? Done to whom? Offended whom? *What had Abraham brought upon them?* Upon whom had Abraham brought this sin? On whom besides Abimelech? What kind of sin had been brought upon them? *What did the king say Abraham had done?* Done what? Unto whom? What kind of deeds had Abraham done? What ought not to be done?

10. And Abimelech said unto Abraham, What (1) *savest thou*, that thou hast done this thing?

1. Didst thou see in this country?

10. *What did Abimelech ask at Abraham?* Who saw? That he had done what? Who had done this thing?

11. And Abraham said, Because I thought, (1) *surely the fear of God is not in this place*; and they will (2) *slay me* for my wife's sake.

1. I am sure that.—2. Put me to death.

11. *What did Abraham think?* Who thought that? *What did Abraham think was not there?* Fear of whom? Where did Abraham think the fear of God was not? *What did Abraham think they would do?* Slay whom? For what did he think they would slay him? For whose sake? Why did he think they would slay him for his wife's sake?

12. And yet (1) *indeed* she is my sister; she is the daughter of my father, but not the daughter of my mother; and she became my wife.

1. I have not altogether spokeh a lie by saying.

12. *What was she?* Who was Abraham's sister? Whose sister was Sarah? Whose daughter was Sarah? Of whose father? Who was the daughter of Abraham's father? Whose daughter was she not? Who was not the daughter of Abraham's mother? *What did Sarah become?* Whose wife? Who became Abraham's wife?

13. And it came to pass, when God (1) *caused* me to (2) *wander* from my father's house; that I said unto her, This is (3) *thy kindness* which thou shalt (4) *shew unto* me; At every place (5) *whither* we shall come, say of me, He is my brother.

1. Commanded.—2. Go in an unknown way.—3. To be the sign of thy affectionate regard.—4. Exhibit towards.—5. To which.

13. When did this come to pass? Who wandered? Who caused Abraham to wander? *From what did God cause Abraham to wander?* From whose house? *What happened when God caused him to wander from his father's house?* Who said this? To whom did Abraham say this? *What did Abraham say to Sarah?* Who was to show kindness? Unto whom was Sarah to show kindness? *What was the kindness which Sarah was to show to Abraham?* What was Sarah to say? Of whom was she to say this? What was she to say Abraham was?

14. And Abimelech took sheep, and oxen, and men-servants, and women-servants and gave them unto Abraham, and (1) restored him Sarah his wife.

1. Gave him back.

14. *What did Abimelech do?* What did he take? Who took all these things? What did Abimelech do with these things? To whom did he give them? *What did Abimelech give to Abraham?* *What did Abimelech restore?* Who was restored? By whom was she restored? To whom was she restored? What was Sarah? Whose wife?

15. And Abimelech said, Behold my (1) land is before thee; (2) dwell where it (3) pleaseth thee.

1. Whole kingdom.—2. Take up thine abode in any spot.—3. Appear-eth to thee most desirable.

15. *What did Abimelech say of his land?* Before whom? What was before him? Whose land? *What did he say Abraham might do?* Where might he dwell? As it pleased whom?

16. And unto Sarah he said, Behold, I have given thy brother a thousand pieces of silver; behold, he is to thee a covering of the eyes unto all that are with thee, and with all other. (1) *Thus* she was (2) re-proved.

1. In this manner.—2. Blamed for her part of the deception.

16. *What did Abimelech say to Sarah?* What did Abimelech call Abraham when he spoke to Sarah? *What had he given to her brother?* How much silver? To whom had he given this silver? To whose brother? *What was Abraham to be to Sarah?* A covering of what? Who was to be a covering of the

eyes? To whom was Abraham to be a covering of the eyes? Unto all whom? That were with whom? With whom else? *Why did Abimelech say this? Who was reproved? By whom was Sarah reproved?*

17. So Abraham prayed unto God; and God (1) *healed* Abimelech, and his wife, and his maid-servants; and they (2) *bare* children.

1. Restored to their former health.—2. Became the mothers of.

17. *What did Abraham do for Abimelech?* To whom did he pray? For whom did he pray? *What did God do at Abraham's prayer?* Who were healed? By whom were they healed? When were they healed? When who prayed? What is said of Abimelech's wife and maid-servants? Who bare children? When did they bear children?

18. For the Lord had fast closed up all the wombs of the house of Abimelech because of Sarah, Abraham's wife.

18. *What had the Lord done?* Of whose house? Why had God done this? Who was Sarah?

LESSONS.

520. *Abraham, though afraid, yet went and sojourned in Gerar.* ver. 1.—We should never unnecessarily expose ourselves to temptation.

521. *Abraham called Sarah his sister,* ver. 2.—We should never prevaricate, nor speak in such a manner as is likely to deceive.

522. *Abimelech took Sarah,* ver. 2.—We should never covet, or take what is not our own.

523. *God appeared and threatened Abimelech,* ver. 3.—God will be a shield to his people, when they or their friends are unable to protect them.

524. *Abimelech was afraid of his people being punished for his sin,* ver. 4.—We should beware of sin ourselves, lest we involve others in its consequences.

525. *Abraham's sin formed an excuse for Abimelech,* ver. 5.—We should never make the faults of others an excuse for our own.

526. *Abimelech did this in integrity and innocence*, ver. 5.—Ignorance, though an extenuation, will never form a sufficient excuse for the commission of sin.

527. *God acknowledged the integrity of Abimelech*, ver. 6.—We should do full justice to all, even to those whom we condemn.

528. *God withheld Abimelech from his intended sin*, ver. 6.—God is the God of providence, and directs and overrules all things for the good of his people.

529. *Abimelech was to restore Sarah*, ver. 7.—We should instantly and fully remedy the evils we have done.

530. *By Abraham's prayer Abimelech was to live*, ver. 7.—We should pray for others; and should highly prize the prayers and the blessings of good men.

531. *If Abimelech did not restore Sarah he was to die*, ver. 7.—It is very dangerous to persevere in any known sin.

532. *All Abimelech's family and servants were to be involved in his punishment*, ver. 7.—We should, as much as possible, avoid all intimacy and fellowship with the wicked and profane.

533. *Abimelech, at God's warning, rose early in the morning*, ver. 8.—We should not lose an hour in beginning to reform our lives, and to atone for the injuries we have done to others.

534. *Abimelech told his servants what God had threatened*, ver. 8.—We should make others acquainted with the dangerous nature of sin.

535. *The men were sore afraid*, ver. 8.—We should take warning, and profit by the experience and punishment of others.

536. *Abimelech called Abraham and reproved him*, ver. 9.—We should prudently and affectionately reprove even good men for their faults.

537. *To make any one commit sin, Abimelech considered to be the act of an enemy*, ver. 9.—They who

deceive, entice, or encourage us to commit sin, are our greatest enemies.

538. *The king's sin would have brought punishment on the whole kingdom*, ver. 9.—We should be grateful for godly parents, masters, governors, and kings.

539. *Abimelech inquired what evil Abraham had seen in the conduct of his people*, ver. 10.—We should be desirous to know our faults that we may amend them.

540. *Abraham had thought that the fear of God was not in the place*, ver. 11.—We should never be rash or uncharitable in our judgments of others.

541. *Abraham's want of charity led him to be afraid*, ver. 11.—One sin indulged, will weaken our confidence in God, and may lead to fear, and anxiety, and misery.

542. *Fear for himself and Sarah made Abraham conceal the truth*, ver. 11.—Fear of personal danger, inconvenience, or loss, should never tempt us, or make us tempt others, to commit sin.

543. *Abraham spoke truth in a way which he knew would be misunderstood*, ver. 12.—We should always be candid and upright in our dealings, never prevaricating, nor presenting truth in the form of a lie.

544. *Abraham's fear of man led him to distrust God*, ver. 13.—We should be resolute in duty; humbly, but confidently, resting on God for direction, help, and success.

545. *Abraham made Sarah's sin the test of her kindness*, ver. 13.—We should never allow our relationship, our affection, our gratitude, or our obligations to others, to tempt us to neglect our duty to God, or to commit sin.

546. *Abimelech restored Sarah with a large present*, ver. 14.—We should be liberal and bountiful in all our restitutions.

547. *Abimelech not only forgave Abraham, but permitted him to dwell in his country, and gave him his*

choice of the land. ver. 15.—We should heartily forgive injuries, and return good for evil.

548. *Abimelech reproved Sarah, by telling her what he had given to her husband,* ver. 16.—Kindness, in return for injuries, is the best and surest reproof.

549. *Abraham prayed for Abimelech and his people,* ver. 17.—We should pray for those whom we have injured, or who have favoured or honoured us.

550. *God, at Abraham's prayer, healed Abimelech,* ver. 17.—God loves, and will hear and answer the supplications of his people for others, as well as for themselves.

SECTION XXXI.

The Birth of Isaac, and the Dismissal of Hagar and Ishmael.—Gen. xxi. 1—21.

1. And the Lord (1) visited Sarah as he had (2) said, and the Lord did unto Sarah as he had (3) spoken.

1. Came unto.—2. Promised.—3. Declared the year before.

1. Who was visited? Who visited Sarah? As who had said? *What did God do as he had said?* What did God do? Unto whom did he do this? As who had spoken?

2. For Sarah conceived, and bare Abraham a son (1) in his old age, at the (2) set time of which God had spoken to him.

1. When he was an old man.—2. Particular.

2. What did Sarah do? What did Sarah bear? To whom did Sarah bear a son? In whose old age? What happened in Abraham's old age? *When did Sarah bear Abraham a son?* At what time? Who had spoken? To whom had God spoken? What happened at this time?

3. And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac.

3. What did Abraham do? To whom did he give a name? What son? Who bare him? *What did*

Abraham call his son? Who was called Isaac? Who called him Isaac?

4. And Abraham circumcised his son Isaac, being eight days old, as God had commanded him.

4. *What did Abraham do to his son? Who was circumcised? By whom was Isaac circumcised? How old was Isaac when he was circumcised? Who was eight days old? What happened when Isaac was eight days old? Who had commanded this? What had God commanded? Whom did God command?*

5. And Abraham was an hundred years old when his son Isaac was born unto him.

5. *How old was Abraham? Who was an hundred years old? When was Abraham an hundred years old? Who was born to him? Which son? Unto whom was Isaac born?*

6. And Sarah said, God hath made me to (1) *laugh*, so that all that hear will (1) *laugh* with me.

1. *Rejoice.*

6. *What did Sarah say? What had she been made to do? Who made Sarah laugh? Who was made to laugh? What were others to do? Who were to laugh with Sarah? All that what? What would all that hear do? With whom would they laugh?*

7. And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have borne him a son in his old age.

7. *Who said? What did Sarah say farther? Who would have done what? Said to whom? Said what to Abraham? That Sarah should have done what? What had Sarah done? What had she borne? To whom had she borne a son? In what had she borne Abraham a son? In whose old age? What had she done to Abraham in his old age?*

8. And the child grew, and was (1) *weaned*: and Abraham made a great feast the same day that Isaac was weaned.

1. *Taken from feeding at the breast.*

8. *Who grew? What did they do to the child? Who was weaned? What did Abraham make? What*

kind of feast did Abraham make? When did Abraham make this great feast? On what day? Who was weaned?

9. And Sarah saw the son of Hagar the Egyptian, which she had borne unto Abraham, (1) mocking.

1. Ill using, and treating young Isaac in a contemptuous manner.

9. Who saw this? *What did Sarah see?* Whose son? What was Hagar? What had Hagar done? What had she borne? To whom had she borne this son? *What was the son of Hagar the Egyptian doing?* Who was mocking?

10. (1) *Wherefore* she said unto Abraham, (2) *Cast out this (3) bond-woman and her son: for the son of this (3) bond-woman shall not (4) be heir with my son, even with Isaac.*

1. For that reason.—2. Send away from your house.—3. Female servant, or slave.—4. After your death, take part of the inheritance.

10. Who spoke? To whom did Sarah speak? *What did Sarah say to Abraham?* Who was to be cast out? Whose son? What was to be done to the bond woman and her son? *Why were Hagar and Ishmael to be cast out?* Who was not to be heir with Isaac? What was Ishmael not to be? Heir with whom? Who was Isaac? Whose son was Isaac?

1. And the thing was very (1) *grievous* in Abraham's sight (2) because of (3) his son.

1. Painful.—2. On account of.—3. Ishmael.

11. *What was grievous?* To whom was this grievous? How grievous was this to Abraham? *Why was this grievous to Abraham?* Whose son?

12. And God said unto Abraham, Let it not be (1) *grievous* in thy sight because of the (2) *lad*, and because of thy bond-woman; in all that Sarah hath said unto thee (3) *hearken unto her voice*: for in Isaac shall (4) *thy seed be (5) called*.

1. Painful.—2. Young man, or boy.—3. Hear, and do as she desires thee.—4. All the promises made to thy children.—5. Fulfilled.

12. Who spoke to Abraham? *What did God say to Abraham?* What was this not to be? Because of whom? Of whom besides the lad? Whose bond-woman? *What was Abraham to do?* To what was he to hearken? To whose voice? In what was he to hearken to Sarah's voice? *In whom was Abraham's*

seed to be called? Whose seed was to be called in Isaac?

13. And (1) *also* of the son of the bond-woman will I make a nation, because he is thy (2) *seed*.

1. Not only so, but.—2. Child.

13. *What was God to do to Ishmael? What was he to be made? Who was to be made a nation? The son of whom? Why was God to make him a nation? Whose seed? What was God to do because Ishmael was Abraham's seed?*

14. And Abraham rose up early in the morning, and took bread, and a (1) *bottle* of water, and gave it unto Hagar, (putting it on her shoulder,) and (2) *the child*, and sent her away: and she (3) *departed*, and (4) *wandered* in the (5) *wilderness* of Beer-sheba.

1. Leather skin full.—2. Ishmael her son.—3. Left Abraham's house and family.—4. Lost her way.—5. Uninhabited place.

14. *Who rose up? When did Abraham rise up? What did Abraham take? A bottle of what? What did Abraham give to Hagar? Where did he put them? On whose shoulder? What was put on Hagar's shoulder? What did Abraham give to Hagar, besides the bread and the water? To whom did he give the child? What did Abraham do to Hagar when he gave her these? Who was sent away? What did Hagar do when she was sent away? Who wandered? Where did she wander? In what wilderness did she wander?*

15. And the water was (1) *spent* in the bottle and she (2) *cast* (3) *the child* under one of the (4) *shrubs*.

1. At last finished, and emptied from.—2. Threw down.—3. Ishmael.—4. Bushes, or low trees.

15. *What was spent? In what was the water spent? What did Hagar do when the water was spent? What did she cast? What did she do with the child? Under what did she cast the child? When did she cast the child under one of the shrubs.*

16. And she went, and sat her down (1) *over against* him a good way off, as (2) *it were a bow-shot*: for she said, Let me not see the (3) *death of the child*. And she sat (1) *over against* him, and (4) *lifted up her voice and wept*.

1. Opposite to.—2. Far as a bow shoots an arrow.—3. Boy die of thirst!—4. Wept aloud.

16. *What did Hagar do when she cast down the*

child? Over against whom? Who sat down over against him? When did she sit down? Where did she sit down? How far off? *What did she say?* What did she not wish to see? Whose death? *What did she do when she sat down?* Lift up what? In what manner did she lift up her voice?

17. And God heard the (1) *voice* of (2) *the lad*: and the angel of God called to Hagar out of heaven, and said unto her, What (3) *aleth* thee, Hagar? (4) *fear not*: for God hath heard the voice of the lad where he is.

1. Groanings.—2. Ishmael.—3. Is the matter with.—4. Do not be afraid.

17. Who heard? *What did God hear?* Whose voice did God hear? Who called? Whose angel? *What did the angel of God do?* To whom did he call? Out of what did he call? *What did the angel say to Hagar?* What was Hagar not to do? *Why was Hagar not to fear?* Who had heard? What had God heard? Where had God heard the lad's voice?

18. (1) *Arise*, lift up the (2) *lad*, and (3) *hold* him in thine (4) *hand*: for I will make him a great nation.

1. Rise up.—2. Young man.—3. Support.—4. Arm.

18. *What was Hagar to do?* Whom was she to lift? Who was to lift up the lad? What was she to do when she lifted up the lad? *In what was she to hold him?* *What was God to do to him?* Who was to do this? Who was to be made a nation? What kind of a nation was God to make Ishmael.

19. And God (1) *opened her eyes*, and she saw a well of water; and she went and filled the bottle with water, and gave the lad drink.

1. Directed her where to look.

19. *What did God do to Hagar?* Opened what? Who opened her eyes? *What did Hagar see?* What kind of a well? When did she see the well of water? *What did Hagar do when she saw the well?* What did she fill? With what did she fill the bottle? What did she do when she had filled the bottle? To whom did she give drink? Who gave the lad drink? When did she give the lad drink?

20. And God (1) *was with* the lad; and he grew, and (2) *dwelt* in the wilderness, and became (3) *an archer*.

1. Took care of.—2. Abode.—3. A hunter with a bow and arrows.

20. Who was with the lad? With whom was God? *What is said of the lad?* Who grew? Where did he dwell? Who dwelt in the wilderness? *What did Ishmael become?* Who became an archer? Where did he become an archer?

21. And he (1) dwelt in the wilderness of Paran: and his mother (2) took him a wife out of the land of Egypt.

1. Abode.—2. Got for.

21. *Where did Ishmael dwell? What did his mother do? Who took him a wife? To whom did she take a wife? Out of what did she take a wife for Ishmael? What did she take out of the land of Egypt?*

LESSONS.

551. *The Lord visited Sarah as he had said*, ver. 1.—We should confidently and constantly depend upon the promises and the declarations of God.

552. *Sarah had a son at the set time of which God had spoken*, ver. 2.—God will be punctual, as well as faithful, to his promises.

553. *Abraham, in obedience to God, called his son Isaac*, ver. 3.—We should punctually obey God in small, as well as in great matters.

554. *Abraham circumcised Isaac when eight days old*, ver. 4.—We should be desirous to have our children admitted into covenant with God.

555. *Abraham was an hundred years old when Isaac was born*, ver. 5.—We should not doubt, nor despair, of God's promises being fulfilled, although they may be long delayed.

556. *Sarah said that God had made her to laugh*, ver. 6.—We should always contrast our own sins with God's mercies.

557. *All that heard were to laugh with Sarah*, ver. 6.—We should rejoice in the happiness and prosperity of others.

558. *Sarah rejoiced in having borne Abraham a son,* ver. 7.—We should most prize our blessings and happiness when others enjoy them with us.

559. *Abraham commemorated the weaning of Isaac,* ver. 8.—We should remember and record the care and the goodness of God to us and ours.

560. *Abraham made a great feast when Isaac was weaned,* ver. 8.—We should never condemn that which is in itself innocent, because it is, or may be abused. Feasts are in themselves right and proper;—it is the gluttony, drunkenness, and immoral conduct by which they are abused, that are sinful.

561. *Sarah saw Ishmael mocking Isaac,* ver. 9.—Parents should be watchful to prevent evil, and provident to procure good for the future well-being of their children.

562. *Ishmael mocked Isaac,* ver. 9.—We should never envy, abuse, or persecute others.

563. *Sarah wished the mother as well as the son cast out,* ver. 10.—We should never punish the innocent with the guilty.

564. *Sarah would suffer none to be with Isaac who might endanger his future inheritance,* ver. 10.—Parents, in training and providing for their children, should be cautious and scrupulous in choosing, or in recommending company, worldly situations, or connexions, which may tend to blunt their religious feelings, tempt them to worldly-mindedness, compel them to sinful compliances, or endanger their eternal welfare.

565. *The request of Sarah was very grievous to Abraham,* ver. 11.—Wives should be careful how, and for what, they importune their husbands; never to be carried away by temporary passion, or selfish feelings; never to allow their own envy or ill-will to individuals to tempt their husbands to cruelty or injustice; and never to be impatient under, or blame

their husbands, for the natural consequences of their own sins.

566. *Abraham's grief was not so much for Hagar, as for his son*, ver. 11.—We should always act from principles of strict justice, rather than from feeling; and should be more averse to injure the innocent however worthless, than to punish the guilty, however amiable.

567. *Abraham would not comply with Sarah's demand till he was instructed by God*, ver. 12.—We should never be hasty in our punishments, nor allow ourselves to be carried away by the rashness, the violence, or the unceasing importance of others.

568. *Abraham was to do as Sarah required*, ver. 12.—We are never to refuse obedience to duty, merely because the message has been delivered to us in an imprudent manner, or by an angry, a passionate, an envious, a selfish, or even a wicked messenger.

569. *God was to make Ishmael a nation, because he was Abraham's seed*, ver. 18.—God often blesses and prospers children for the sake of their parents.

570. *Abraham rose early to obey God*, ver. 14.—We should not unnecessarily delay the performance of any duty enjoined upon us by God.

571. *Abraham gave Hagar bread, and a bottle of water*, ver. 14.—We should be merciful, considerate, and ever kind, in our punishments.

572. *Hagar wandered in the wilderness*, ver. 14.—We should be diligent in our inquiries, and should use forethought and circumspection as to our future journey through life.

573. *Hagar wandered till the water was spent in the bottle*, ver. 15.—We should not loiter, nor mispend our time in our journey to heaven.

574. *Hagar, in despair, cast the child under one of the shrubs*, ver. 15.—We should, under difficulties, never cease in our exertions, nor despair of relief and help from God for ourselves or others.

575. *Hagar removed from the child and left him to*

die, ver. 16.—Parents should continue to strive and pray, and never to despair of salvation for their children, however hopeless their state and condition may apparently be.

576. *Hagar removed, that she might not see Ishmael's death*, ver. 16.—We should resolutely do our duty, without being led astray by our feelings.

577. *Hagar wept, but did not pray*, ver. 16.—We should lay all our wants and difficulties before God, and never shed tears which are unaccompanied with prayer.

578. *God heard the voice of the lad*, ver. 17.—We should teach children to pray for themselves; and should train them to ask from God whatever they need, and whenever they need it.

579. *Hagar was eared for by God, because he had heard the voice of the lad*, ver. 17.—Children should be taught and enjoined to pray for their parents and teachers, who may expect a blessing in answer to their prayers.

580. *Hagar was to lift Ishmael, whom she had formerly cast down*, ver. 18.—Parents who have been indifferent or defective in the religious education of their children, should instantly set about that which they have hitherto neglected.

581. *Hagar was not only to lift up the lad, but she was to hold him up*, ver. 18.—We should not only begin to do our duty to the young, but should persevere in it, till, by the blessing of God, it be rendered effective.

582. *God opened Hagar's eyes*, ver. 19.—We are by nature unable to direct or to help ourselves.

583. *Hagar filled the bottle with water*, ver. 19.—We must, for our spiritual relief, be diligent and active in the use of appointed means. God points out our duty and offers us help in its performance; but still the duty must be done by us.

584. *Hagar gave Ishmael drink*, ver. 19.—We

should be desirous of helping those who cannot help themselves.

— 585. *God was with Ishmael*, ver. 20.—We should seek to have God with us in all our doings and sufferings.

586. *Ishmael became an archer*, ver. 20.—We should learn to provide for our own wants and the wants of those who may depend upon us for support.

587. *Ishmael supported his mother in the wilderness of Paran*, ver. 21.—We should honour, venerate, and if necessary, provide for our parents.

588. *Hagar took a wife for Ishmael out of Egypt*, ver. 21.—Parents should wisely direct, and piously advise, the forming of connexions for their children.

SECTION XXXII.

Abimelech's Covenant with Abraham. —

Gen. xxi. 22—34.

22. And it (1) came to pass at that time, that Abimelech and Phichol the (2) chief (3) captain of his (4) host, spake unto Abraham, saying, God is with thee in all that thou doest.

1. Happened.—2. Principal.—3. Commander.—4. Army.

22. When did this come to pass? What came to pass at that time? Who spake to Abraham? Who was the captain of Abimelech's host? What kind of a captain was Phichol? Of whose host was Phichol captain? What did Abimelech and Phichol say to Abraham? Who was with Abraham? Whom was God with? In what was God with Abraham? In all what? That who did?

23. Now, therefore, (1) swear unto me here by God, that thou wilt not (2) deal falsely with me, nor with my son, nor with my son's son: but (3) according to the (4) kindness that I have done unto thee thou shalt do unto me, and to the (5) land (6) wherein thou hast (7) sojourned.

1. Make oath.—2. Act in a treacherous, or deceitful manner.—3. In a manner corresponding.—4. Friendly acts and attentions.—5. People of the country.—6. In which.—7. Lived for a time.

23. *What did they wish Abraham to do?* Unto whom was he to swear? By whom was he to swear? *What was Abraham to swear?* How was he not to deal? With whom was he not to deal falsely? Nor whose son? What was Abraham not to do to Abimelech, and his son, and his son's son? *What was Abraham to do to Abimelech and his children?* According to what? Who had done kindness to Abraham? To whom was Abraham to show kindness? To what was Abraham to show kindness? To what land? Who had sojourned in that land?

24. *And Abraham said, I will (1) swear.*

1. Make oath.

24. *What did Abraham say he would do?* Who agreed to swear? To whom did Abraham agree to swear?

25. *And Abraham (1) reproved Abimelech (2) because of a well of water, which Abimelech's servants had (3) violently taken (4) away.*

1. Blamed.—2. On account.—3. Unjustly, and by force.—4. From him.

25. *Whom did Abraham reprove?* *Because of what did Abraham reprove Abimelech?* What kind of well? What had happened regarding this well? Who had taken it away? Whose servants? *What had Abimelech's servants done?* How had they taken the well away? *What had they violently taken away?*

26. *And Abimelech said, I (1) wot not who hath done this thing; neither didst thou tell me, neither yet heard I of it (2) but (3) to-day.*

1. Know.—2. Till.—3. Now.

26. *What did Abimelech say when he was reproved for the well?* What did he not wot? Who hath done what? *What had Abraham not done?* Not told whom? Who had not told Abimelech? Who had not heard of it? *Of what had Abimelech not heard?* Till when had he not heard it?

27. *And Abraham took sheep and oxen, and gave them unto Abimelech: and both of them made (1) a covenant.*

1. An agreement.

27. *What did Abraham take?* Who took the sheep and oxen? *What did Abraham do with the sheep and*

oxen? What did he give to Abimelech? *What did they both do?* What did they make? Who made a covenant?

28. And Abraham (1) *set* seven ewe-lambs (2) of the (3) flock by themselves. [“]

4. Put aside.—2. Belonging to.—3. Sheep.

28. What did Abraham set by themselves? Ewe-lambs of what? How many ewe-lambs? *What did Abraham do with the seven ewe-lambs?* Who set them by themselves?

29. And Abimelech said unto Abraham, *What (1) mean these seven ewe-lambs which thou hast set by themselves?*

1. Is the meaning of.—2. Put aside.

29. What did Abimelech do? To whom did Abimelech speak? What did Abimelech ask? How many ewe-lambs were there? What had Abraham done with the ewe-lambs?

30. And (1) *he said*, (2) *For these seven ewe-lambs (3) shalt thou (4) take of (5) my hand*, that they may be a (6) *witness (7) unto me* that I have (8) *digged* this well.

1. Abraham.—2. My reason for doing it is this.—3. Must.—4. Take, for this special purpose, from.—5. Me.—6. Remembrancer to you and your people.—7. On my behalf.—8. Sunk, and now got quiet possession of.

30. *What was Abimelech to take?* Of what was Abimelech to take the ewe-lambs? Of whose hand? *Why was Abimelech to take these ewe-lambs of Abraham's hand?* What were they to be? What were to be a witness? *Of what were they to be a witness?* That he had done what? Dug what? That who had dug this well? What was to be the witness that Abraham had dug that well?

31. (1) *Wherefore* he called that place Beer-sheba; because there they (2) *swore* both of them.

1. For that reason.—2. Made oath.

31. *What was the place called?* Who called the place Beer-sheba? *Why did Abraham call the place Beer-sheba?* What did they do? Who swore? Where did they swear? Which of them swore?

32. Thus they made (1) *a covenant* at Beer-sheba: then Abimelech rose up, and Phichol the chief captain of his host, and they (2) *returned* into the land of the Philistines.

1. An agreement.—2. Went back again.

82. What did they make? Who made a covenant? *How did they make a covenant?* Where did they make a covenant? Who rose up? Who rose up besides Abimelech? What was Phichol? Whose host? *What did Abimelech and Phichol do after the covenant had been made?* Who returned? To what did they return? To what land? When did they return?

33. And Abraham (1) planted a (2) grove in Beersheba, and (3) called there on the name of the Lord, the everlasting God.

1. Made to grow.—2. A number of trees together.—3. There he worshipped, prayed to, and praised.

33. *What did Abraham do?* What did he plant? Who planted a grove? Where did he plant a grove? *What did Abraham do when he had planted a grove?* On what did he call? On whose name? Who is the Lord? What did Abraham do to the name of the Lord?

34. And Abraham (1) sojourned in the Philistines' land (2) many days.

1. Continued to live as a stranger.—2. For a long time.

34. Who sojourned? Where did Abraham sojourn? In whose land? *How long did Abraham sojourn in the Philistines' land?*

LESSONS.

589. *Abimelech and Phichol came to make a covenant with Abraham, ver. 22.*—We should seek the acquaintance and friendship of all good men.

590. *Abimelech and Phichol saw that God was with Abraham, ver. 22.*—We should speak and act in the world in such a manner, as that all may perceive that “we have been with Jesus.”

591. *Abimelech and Phichol acknowledged to Abraham that God was with him, ver. 22.*—We should be honest and candid in acknowledging the abilities, the merits, or the virtues of others.

592. *God was with Abraham in all that he did, ver.*

22.—We should do every thing as in the presence of God, and to his glory.

593. *Abimelech wished Abraham to swear to a lasting friendship*, ver. 23.—We should use every lawful means in our power to attain, to enjoy, and to secure the friendship and favour of good men.

594. *Abraham was not to deal falsely with Abimelech*, ver. 23.—We should beware of ever dealing falsely with any, lest it should afterwards weaken their confidence in us, in our religion, or in our God.

595. *Abimelech sought a covenant for his son and his son's son*, ver. 23.—We should endeavour to promote and maintain friendly intercourse between our children and the godly.

596. *Abimelech wished kindness from Abraham as he had shown kindness to him*, ver. 23.—We should be kind, and friendly, and hospitable to others, and especially to the good and holy.

597. *Abraham agreed to swear*, ver. 24.—We may lawfully, for the satisfaction of others, bind ourselves to do that which is good and lawful.

598. *Abraham reproved the king*, ver. 25.—We should, on suitable occasions, prudently point out, and never improperly acquiesce in, the sins of superiors.

599. *Abimelech's servants had taken away the well*, ver. 25.—We should watch against, and endeavour to prevent, injustice or oppression being done in our name, or for our behoof.

600. *The servants had violently taken away the well*, ver. 25.—We should never covet, nor unjustly take away, for the benefit of our masters or of ourselves, any thing that does not belong to us or them.

601. *The king knew not of the well being taken away*, ver. 26.—Masters should endeavour to insure honourable and honest conduct in their servants.

602. *Abraham complained, although he had not told the king of the injustice of his servants*, ver. 26.—We

should be charitable in our judgments, and never blame without inquiry.

603. *Abraham entered into a covenant with Abimelech*, ver. 27.—It is lawful, and often expedient and proper to make agreements and bargains even with ungodly and unbelieving men.

604. *Abraham set seven ewe-lambs by themselves*, ver. 28.—We should, when necessary and practicable, illustrate truth in such a manner as to make it well understood, and easily remembered.

605. *The king inquired Abraham's meaning*, ver. 29.—We should always seek for information regarding that which we do not understand.

606. *Abraham gave the ewes as a witness of the well being his*, ver. 30.—We should be liberal and bountiful in all our dealings with others.

607. *The well got its name, to commemorate the oath*, ver. 31.—Oaths on lawful and proper occasions, are not only lawful, but may be necessary.

608. *Abimelech and Phichol returned as soon as they had settled their temporal matters*, ver. 32.—We should prize the fellowship and company of good men, more for our spiritual, than for our temporal benefit.

609. *Abraham called on God*, ver. 33.—We should at all times, and in every place, be punctual and frequent in the worship of God.

610. *Abraham only sojourned, though he abode in the land many days*, ver. 34.—We should always feel, and think, and act, and calculate, as strangers and sojourners upon earth.

SECTION XXXIII.

The Offering up of Isaac.—Gen. xxii. 1—10.

1. And it (1) came to pass, after (2) these things, that God did (3) tempt Abraham, and said unto him, Abraham. And (4) he said, Behold, here I am.

1. Happened.—2. The covenant between Abraham and Abimelech.—3. Try the faith of.—4. Abraham.

1. Who tempted Abraham? When did God tempt Abraham? *What happened after these things?* On whom did God call? *What did Abraham say when God called on him?* Where did Abraham say he was?

2. And (1) he said, Take now thy son, thine only son Isaac, whom thou lovest, and (2) get thee into the (3) land of Moriah, and (4) offer him there for a burnt-offering, upon one of the mountains which I will (5) tell thee of.

1. God.—2. Go thou away.—3. Country.—4. Put him to death, and burn his body upon an altar.—5. Afterwards point out to thee.

2. *What was Abraham to do?* Whom was Abraham to take? Whose son? What son? Whom did Abraham love? *Where was Abraham to go?* Into what land? *What was Abraham to do in the land of Moriah?* Whom was he to offer? Who was to offer Isaac? Where was he to offer Isaac? For what was he to offer him? Upon what was Isaac to be offered? Upon what mountain? Who was to tell him of the mountain?

3. And Abraham rose up (1) early in the morning, and (2) saddled his ass, and took two of his young men with him, and Isaac his son; and (3) cleave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.

1. Very soon.—2. Put the saddle upon.—3. Broke, and split into pieces fit for burning.

3. Who rose up? When did Abraham rise up? *What did Abraham do?* What did he do to the ass? *Whom did he take with him?* How many young men did he take? Whom did he take besides the young men? *What did Abraham cleave?* For what did he cleave wood? What did Abraham do when he had cleaved the wood? *Whither did Abraham go?* Who told him? Of what did God tell him?

4. Then on the third day Abraham (1) lifted up his eyes, and saw the place (2) afar off.

1. Looked.—2. At a great distance.

4. *What happened on the third day?* Who lifted up his eyes? *What did Abraham see?* Where did he see the place? When did he see the place? Who saw the place afar off?

5. And Abraham said unto his young men, (1) *Abide ye here with the ass, and I and (2) the lad will go (3) yonder and (4) worship, and (5) come again to you.*

1. Remain.—2. Isaac.—3. To that place at a distance.—4. Offer sacrifice to God.—5. We will both return.

5. *What did Abraham say to his young men?* With what were they to abide? *Who were to abide with the ass?* Where were they to abide? Who were to go away from them? Whither were Abraham and Isaac to go? *What were Abraham and Isaac to do?* What were they to do after worshipping? To whom were they to come?

6. And Abraham took the wood of the burnt offering, and (1) *laid it upon Isaac his son; and he took the (2) fire in his hand, and a knife: and they went both of them together.*

1. Made it be carried by.—2. Chaffer, having in it burning wood, or coals.

6. *What did Abraham take? What wood? Who took the wood of the burnt-offering? What did Abraham do with the wood?* On whom did he lay the wood? Who was Isaac? Who laid the wood on Isaac? *What did Abraham carry? What did Abraham take besides the fire? What did Abraham and Isaac do? Who went together?*

7. And Isaac spake unto Abraham his father, and said, My father. And (1) he said, Here am I, my son. And (2) he said, (3) *Behold the fire and the wood; but where is the lamb for a burnt-offering?*

1. Abraham.—2. Isaac.—3. See, here we have got both,

7. *Who spake to Abraham? What did Isaac call Abraham? What answer did Abraham give? To whom did Abraham say this? What did Isaac ask at Abraham? What did Isaac say they had? What did they want? A lamb for what?*

8. And Abraham said, My son, God will (1) *provide himself a lamb for a burnt-offering: So they went both of them together.*

1. Get, or procure for.

8. *What did Abraham call Isaac? What answer did Abraham make to Isaac's question? What was God to provide? Who was to provide a lamb? For whom was God to provide a lamb? For what was God to provide a lamb? What did they both do?*

9. And they came to the place which God had told (1) him of; and

Abraham (2) *built* an altar there, and laid the wood in (3) *order*, and (4) *bound* Isaac his son, and laid him on the altar upon the wood.

1. Abraham.—2. Raised of stones and earth.—3. Such a manner as to burn most readily.—4. Tied the hands, or hands and feet, of.

9. *Whither did they come?* Told whom? Who had told Abraham of this place? *What did Abraham do when he came to the place?* What did he build? Who built this altar? Where did Abraham build this altar? What did Abraham do, with the wood? *What did Abraham do to Isaac?* Who was bound? Who bound Isaac? On what did Abraham lay Isaac? What was upon the altar?

10. And Abraham (1) *stretched* forth his hand, and took the knife to (2) *slay* his son.

1. Put.—2. Kill.

10. What did Abraham stretch forth? Who stretched forth his hand? *For what did Abraham stretch forth his hand?* What did he take? *For what purpose did he take the knife?* To slay whom?

LESSONS.

611. *God tempted, or tried Abraham*, ver. 1.—God frequently exercises the faith of his people.

612. *Abraham heard, and instantly answered to the call of God*, ver. 1.—We should always be ready to hear, and willing to obey the calls of God in his word, his ordinances, and his providence.

613. *Abraham was to offer up his son to God*, ver. 2.—We should be willing to give up to God our dearest and most valued possessions.

614. *God was afterwards to tell Abraham of the spot*, ver. 2.—We should always proceed in duty, so far as we know, trusting in God for future direction.

615. *Abraham rose early to obey God*, ver. 3.—We should never postpone, nor delay, nor hesitate, in the performance of plain but difficult duties.

616. *Abraham took two servants and cleave the wood*, ver. 3.—We should wisely prepare for every sacred and solemn duty.

617. *Abraham went where God told him, ver. 3.*—We should implicitly obey God in every thing.

618. *Abraham was three days in reaching the place, ver. 4.*—We should steadfastly persevere in the performance of painful and difficult duties.

619. *Abraham looked and saw the place afar off, ver. 4.*—We should be watchful and observant in difficult duties, that we faithfully follow the precise course prescribed to us by God.

620. *Abraham made the young men remain where they were, ver. 5.*—We should diligently prepare for sacred duties by removing beforehand every probable obstruction.

621. *Abraham and Isaac alone were to go and worship, ver. 5.*—Parents and children may and should sometimes worship together and alone, when servants and domestics are properly excluded.

622. *Abraham said to the servants that he and Isaac would return again, ver. 5.*—We should not be obtrusively communicative, or unnecessarily promise that which we are uncertain of being able to perform.

623. *Isaac carried the wood for his father, ver. 6.*—We should cheerfully and zealously assist our parents, especially in religious duties.

624. *Abraham and Isaac went together to worship, ver. 6.*—Parents should early associate their children with them in the public and private worship of God.

625. *Isaac asked an explanation from his father, ver. 7.*—We should always desire to get information about those things which we do not yet understand.

626. *Isaac observed that a lamb was wanting for the sacrifice, ver. 7.*—We should carefully examine, beforehand, and take care that nothing be neglected, the want of which may prevent, or disturb us in our sacred duties.

627. *Abraham declined giving Isaac a direct answer to his question, ver. 8.*—Parents should be care-

ful not to teach children either what is yet unnecessary for them to know, or what, if known, would do more injury than good.

628. *Abraham referred Isaac to God's power and goodness*, ver. 8.—Children should early be taught to resolve all their difficulties into the hidden and infinite wisdom of God; and to trust implicitly to his goodness and power.

629. *Abraham built an altar, and laid the wood in order*, ver. 9.—We should endeavour to be calm and collected in every act of worship, however painful our feelings, or however deep our distress.

630. *Abraham bound Isaac his son*, ver. 9.—We should ourselves, when it is in our power, make sure of fulfilling the will of God, independently of the permission, or the co-operation of others, who might ultimately oppose us.

631. *Isaac submitted to be bound, and to be laid on the altar to be sacrificed*, ver. 9.—We should, at all times, be willing to be, to do, or to suffer, any thing for God's sake, and at his command.

632. *Abraham took the knife*, ver. 10.—We should be cool and determined to the last in the performance of painful or difficult duties.

633. *Abraham took the knife to slay his son*, ver. 10.—We must never allow our affection, or our feelings, to prevent, or to interfere with plain and prescribed duties.

SECTION XXXIV.

Isaac saved, and Abraham blessed.

Gen. xxii. 11—24.

11. And the angel of the Lord (1) called unto (2) him out of heaven, and said, Abraham, Abraham! And (2) he said, Here am I.
 1. Cried out aloud.—2. Abraham.

11. Who called? Unto whom did the angel call?

What did the angel of the Lord do? Out of what did the angel call? What did the angel say? What answer did Abraham make? To whom did Abraham say this?

12. And (1) he said, Lay not thine hand upon the lad, neither do thou any thing unto him; for (2) now I (3) know that thou (4) fearest God, (5) seeing thou hast not (6) withheld thy son, thine only son, from me.

1. The angel of the Lord.—2. By this trial.—3. Have got evidence.—4. Believest, and art afraid of offending.—5. Since.—6. Kept back.

12. *What command did the angel give to Abraham? What was he not to lay upon the lad? On whom was he not to lay his hand? Who was not to do this? To whom was Abraham to do nothing? What did the angel say he knew? Who knew this? Whom did Abraham fear? Who feared God? How did the angel know that Abraham feared God? What was not withheld? Who withheld not his son? What son? From whom had he not withheld his son?*

13. And Abraham (1) listed up his eyes, and looked, and, behold, (2) behind him a ram (3) caught in a (4) thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt-offering in the (5) stead of (6) his son.

1. Raised his eyes from the ground.—2. He saw, a little way off, at his back.—3. Entangled, and held fast.—4. Bush.—5. Place.—6. Isaac, who had been bound and laid upon the altar.

13. *What did Abraham list up? Who listed up his eyes? What did he do when he listed up his eyes? What did Abraham see? Behind whom was the ram? Where was the ram? How was the ram caught? In what was the ram caught? By what part of his body was the ram caught? What did Abraham do when he saw the ram? Who took the ram? What did he do with the ram? What did he offer up? As what did Abraham offer up the ram? In whose stead did Abraham offer up the ram?*

14. And Abraham called the name of that place (1) *Jehovah-jireh*: as it is said to (2) *this day*, In the mount of the Lord it shall be seen.

1. The Lord will see, or provide.—2. The time when Moses wrote this Book of Genesis.

14. *Who gave the place a name? What did Abraham call the place? What was called Jehovah-jireh?*

What was said to that day? Where shall it be seen? In what mount? 'Till when was this said?

15. And the angel of the Lord (1) *called* unto Abraham (2) *out of* heaven the second time,

1. Spake.—2. From.

15. Who called a second time? What angel? Out of what did the angel call? *On whom did the angel call a second time?*

16. And said, By myself have I (1) *sworn*, saith the Lord; for because thou hast (2) *done this thing*, and hast not (3) *withheld* thy son, thine only son;

1. Made oath.—2. Readily obeyed me in this painful duty.—3. Kept back.

16. *What did the angel say the second time? What had the Lord done? By whom had the Lord sworn? What had the Lord done by himself? Who said this? What had Abraham not withheld? What son had Abraham not withheld? Whose only son?*

17. (1) *That in (2) blessing I will (3) bless thee*, and in (4) *multiplying* I will (5) *multiply thy (6) seed* as the stars of the heaven, and as the (7) *sand* which is upon the sea-shore; and thy (6) *seed* shall (8) *possess the gate* of his enemies:

1. Therefore.—2. Making happy.—3. Make thee especially prosperous and happy.—4. Increasing other families.—5. More especially, and greatly increase.—6. Posterity.—7. Small and innumerable particles of sand.—8. Conquer, and rule in the cities.

17. *What did God say he would do to Abraham? What was God to do in blessing? Whom was God to bless? What was God to do to Abraham besides blessing him? What was God to multiply? Whose seed? What was God to do to Abraham's seed? In what was God to multiply Abraham's seed? As what stars? What sand? What was Abraham's seed to possess? What gate? Whose enemies? Who was to possess the gate of his enemies?*

18. And in (1) *thy seed* shall all the (2) *nations* of the (3) *earth* be (4) *blessed*; because thou hast (5) *obeyed my voice*.

1. Christ the Messiah, who shall be of thy posterity.—2. Kingdoms and people.—3. Whole world.—4. Made happy.—5. Done as I commanded thee to do.

18. *What were to be blessed? What were all nations to be? In what were all nations to be blessed?*

In whose seed? What nations were to be blessed? Why were all the nations of the earth to be blessed in Abraham's seed? Who had obeyed? What had Abraham obeyed? Whose voice?

19. So Abraham (1) returned unto (2) his young men; and they (3) rose up and went together to Beer-sheba: and Abraham (4) dwelt at Beer-sheba.

1. Came back again.—2. The two servants who had been left with the charge of the ass.—3. Prepared for their journey.—4. Took up his residence.

19. *What did Abraham do? Who returned? To whom did he return? To whose young men? What did they all do when Abraham returned? Who rose up? To what place did they go? In what manner did they go? Who went together? Where did Abraham dwell?*

20. And it came to pass, after (1) these things, that it was told Abraham, saying, Behold, Milcah, she hath also borne children unto thy brother Nahor;

1. The offering up of Isaac.

20. *What was told Abraham? Who had borne children? To whom had Milcah borne children? Whose brother? Who was Abraham's brother? Who bore children to Nahor? When was this told Abraham?*

21. Huz his first-born, and Buz his brother, and Kemuel the father of Aram,

21. *What was Huz? What was Buz? Of whom was Kemuel the father?*

22. And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel.

23. And Bethuel (1) begat Rebekah: these eight Milcah did bear to Nahor, Abraham's brother.

1. Had a daughter, named Rebekah, who was afterwards married to her father's cousin, Isaac.

22, 23. *What other children had Nahor? Who was Rebekah's father? How many children were there? Who bore these? To whom did she bear them? Who was Nahor?*

24. And (1) his concubine, whose name was Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah.

1. The woman with whom he lived, and who was not his wife.

24. *Whose concubine was Reumah? Whom did his concubine bear?*

LESSONS.

634. *The angel of the Lord called, before Abraham had time to use the knife, ver. 11.—God will timely interpose for the good of his people.*

635. *Abraham, when called, stayed his hand, and immediately answered, ver. 11.—We should be teachable, as well as firm and persevering in duty.*

636. *God bid Abraham not slay his son, ver. 12.—Though the ways and providence of God may sometimes appear to be inconsistent and contradictory, yet it is only because we cannot search all the depths of his wisdom.*

637. *It was now evident that Abraham feared God, ver. 12.—We must always give evidence of our having true faith and sincere obedience, by our good works.*

638. *Abraham's faith was evident, because he had not withheld his only son, ver. 12.—We are not to rest our self-examination upon the performance of easy duties, but upon the ready performance of every duty, however difficult.*

639. *A ram was caught in the thicket, ver. 13.—God will, at the proper time, amply provide his people with all that is necessary for their acceptable worship.*

640. *Abraham took and offered the ram which God had provided, ver. 13.—We should thankfully use, and diligently improve, all the privileges and blessings which God bestows upon us.*

641. *Abraham gave the place a name, ver. 14.—We should use means to record the merciful interpositions and kindness of God to us.*

642. *Abraham called the place by a name signifying "The Lord will see," ver. 14.—God will take notice of, and richly reward, the fear, the faith, the self-denial, and the perseverance of all his saints.*

643. *The angel of the Lord, after the sacrifice of the ram, called unto Abraham a second time, ver. 15.—*

God delights to reward and bless his people in the path of their duty.

644. *God sware by himself*, ver. 16.—There is no being greater than God; and by him alone we should swear.

645. *God again commended Abraham for not withholding Isaac*, ver. 16.—We should commend and reward acts of self-denial, and painful privations in the prosecution of duty.

646. *God promised his blessing to Abraham as his greatest reward*, ver. 17.—We should prefer the favour and blessing of God to every thing else.

647. *Abraham's seed was to possess the gate of his enemies*, ver. 17.—God's people may be much and long oppressed, but they shall at last be relieved, and shall finally triumph.

648. *In Abraham's seed all nations of the earth were to be blessed*; ver. 18.—We should be zealous in spreading the knowledge of the gospel over the world.

649. *Abraham was to be blessed for obeying God*, ver. 18.—We should be faithful, constant, and persevering in our obedience to God.

650. *Abraham returned to his young men, and went to Beer-sheba*, ver. 19.—We should attend to secular as well as religious duties; and should serve God in the family, as well as worship him in church.

SECTION XXXV.

Sarah's Death and Burial.—Gen. xxiii. 1—20.

1. And Sarah was an hundred and seven and twenty years old: these were the years of the life of Sarah.

1. *How old was Sarah?* Who was an hundred and twenty-seven years old? What were the years of the life of Sarah?

2 And Sarah died in Kirjath-arba; the same is Hebron in the land of Canaan: And Abraham came to (1) *mourn* for Sarah, and to (2) *weep* for her.

1. Make lamentation.—2. Shed tears of sorrow.

2. Who died? *Where did Sarah die?* What is the other name of this place? Where is ~~Hebron~~ Hebron? In what land? What is in the land of Canaan? *What did Abraham do?* Who came to mourn? For whom did Abraham come to mourn? What did Abraham come to do, besides to mourn? For whom did he weep?

3. And Abraham stood up from before (1) *his dead*, and spake unto the sons of Heth, saying.

1. The dead body of his wife Sarah.

3. Who stood up? *What did Abraham do?* From before what did Abraham stand up? Whose dead? *To whom did he speak?* To whose sons did he speak? When did Abraham speak to the sons of Heth?

4. I am a (1) *stranger* and (2) *a sojourner* with you; give me (3) a *possession* of a (4) *burying-place* with you, that I may bury (5) *my dead* out of my sight.

1. Person unacquainted in this place.—2. One who intends to dwell but a short time.—3. Right to have.—4. Place to bury the dead bodies of my family.—5. Sarah, my wife, who is now dead.

4. *What did Abraham say he was?* Who was a stranger and a sojourner? With whom was Abraham a stranger and a sojourner? *What did Abraham ask them to give him?* What kind of place did Abraham wish for a possession? With whom did he wish to have a burying-place? *What was Abraham to do with the place?* What was he to bury? Out of what was he to bury his dead?

5. And the children of Heth answered Abraham, saying unto him,

5. *Who answered Abraham?* Whose children answered? *What did the children of Heth do?*

6. Hear us, my lord: Thou art a (1) *mighty* (2) *prince*, (3) *among us*; in (4) *the choice* of our (5) *sepulchres* bury (6) *thy dead*: none of us shall (7) *withhold* from thee his (8) *sepulchre*, but that thou mayest bury thy dead.

1. Great and powerful.—2. Ruler and chief.—3. In our country.—4. That one which most pleaseth thee.—5. Burying places.—6. The corpse of thy wife.—7. Keep back.—8. Place of burial.

6. *What did the children of Heth say to Abraham?* What did they call Abraham? What did they say he was? Among whom was Abraham a mighty prince? *What did they say Abraham might do?* Where might he bury his dead? In the choice of what? What might he bury in the choice of their sepulchres? *What were none of them to do?* Withhold what? From whom would they not withhold their sepulchres? What might he do with their sepulchres?

7. And Abraham stood up and (1) *bowed himself* to the people of the land, even to the children of Heth.

1. Respectfully bent his body.

7. *What did Abraham do when they offered him their sepulchres?* Who stood up? What did Abraham do when he stood up? *To whom did Abraham bow himself?* What did Abraham do to the people of the land? Who were the people of the land? Whose children were they?

8. And he (1) *communed with them*, saying, If it be your (2) *mind* that I should bury my dead out of my sight, hear me, and (3) *entreat for me to Ephron the son of Zohar*.

1. Consulted with, and asked.—2. Pleasure.—3. Make supplication.

8. Who communed with them? With whom did Abraham commune? *What did Abraham say when they offered him their sepulchres?* If what was their mind? Bury what? What were they to do if this was their mind? *With whom were they to entreat for him?* What were they to do to Ephron? For whom were they to entreat? With whose son were they to entreat? Who was the son of Zohar?

9. That he may (1) *give me* the (2) *cave* of Machpelah, which (3) *he hath*, which is in the end of his (4) *field*; for as much money as (5) *it is worth* he shall give it me, (6) *for a possession* of a burying-place among you.

1. Sell.—2. Apartment under the ground, at.—3. Is his property.—4. Land.—5. Is its value.—6. That it may be my own property, to be used as.

9. *What did Abraham desire to have?* What cave? Who was to give him this cave? To whom was Ephron to give the cave? *Where was this cave?*

Whose field? What was at the end of Ephron's field? For what was he to give this field? For how much money? As what was worth? What was Abraham to do with the field? A possession of what? Amongst whom?

10. And Ephron (1) dwelt among the children of Heth. And Ephron the Hittite answered Abraham in the (2) audience of the children of Heth, even of all that went in at the (3) gates of his city, saying.

1. Lived.—2. Presence and hearing.—3. Entrance.

10. Where did Ephron dwell? Among what children did Ephron dwell? Who answered Abraham? What was Ephron? Who was a Hittite? In what did Ephron answer Abraham? In the audience of whom? Whose children? In the audience of whom else? That went in where? What gate?

11. Nay, my Lord, hear me: The field (1) give I thee, and the cave that is (2) therein, I give it thee; in the (3) presence of the sons of my people give I it thee; bury thy dead.

1. I make a present of to.—2. In the field also.—3. Hearing, as witness.

11. What did Ephron say to Abraham? What did Ephron call Abraham? Who was to hear him? What did Ephron give Abraham? What did Ephron do with the field? What did he give Abraham besides the field? Where was the cave? Who gave it? To whom did he give it? In what did Ephron say he gave it? In the presence of whom? What did he do in the presence of the sons of his people? What was Abraham to do? Bury what? Whose dead?

12. And Abraham (1) bowed down himself before the people of the land.

1. Respectfully bent forward his head and body.

12. What did Abraham do when Ephron offered him the field? Who bowed down himself? Before whom did he bow down himself? Before what people? What did Abraham do before the people?

13. And he spake unto Ephron, in the (1) audience of the people of the land, saying, But if thou wilt give it, I pray thee hear me: I will give thee money for the field; (2) take it of me, and I will bury my dead (3) there.

1. Hearing.—2. Sell the field to me, and take the price of it, and then.—3. In the cave.

13. Who spoke to Ephron? In what did Abraham speak to Ephron? In the audience of whom? *What did Abraham say in the audience of the people?* If he would what? Give what? What did Abraham pray him to do? *What did Abraham say he would give?* To whom was he to give money? For what was he to give money? Who was to give money for the field? What was Ephron to take? Of whom was Ephron to take the money? *What was Abraham to do if Ephron took the money?* What was he to bury? Where was Abraham to bury his dead?

14. And Ephron (1) *answered* Abraham, saying unto him,
1. Spoke again to.

15. My lord, (1) *hearken* unto me: The (2) *land* is worth four hundred shekels of silver; (3) *what is that* betwixt me and thee? bury therefore thy dead.

1. Pay attention.—2. Field with the cave.—3. That is but a trifle.

14, 15. Who answered Abraham? Whom did Ephron answer? What did Ephron call Abraham? What did he bid Abraham to do? *Hearken to whom?* *What did Ephron say the land was worth?* Four hundred what? What was worth four hundred shekels? *What did Ephron say of that sum?* Between whom? What was Abraham to do?

16. [And Abraham (1) *hearkened unto* Ephron; and Abraham (2) *weighed* to Ephron the silver, which (3) he had (4) *named* in the (5) *audience* of the sons of Heth, four hundred shekels of silver, (6) *current* money with the (7) *merchant*.

1. Took notice, and acted according to the delicate manner of putting a price on the land used by.—2. Examined in scales the proper weight, and gave.—3. Ephron.—4. Mentioned.—5. Presence and hearing.—6. Good and passable.—7. People who buy and sell.

16. Who hearkened unto Ephron? *What did Abraham weigh to Ephron?* What silver? What did Abraham do to the silver? To whom did Abraham weigh the silver? *Who had named the weight of the silver?* Where had Ephron named the weight of the silver? In the audience of whom? *How many shekels did Abraham weigh?* *What kind of money was this?* With whom was the money current?

17, 18. And the field of Ephron which was in Machpelah which was before Mamre, the field, and the (1) *cave* which was (2) *therein*, and (3) *all* the trees that were in the field, that were in all the (4) *borders* round about, were (5) *made sure* unto Abraham for (6) *a possession*, in the presence of the children of Heth, (7) *before* all that went in at the gates of his city.

1. Apartment under ground.—2. In the field.—3. The whole of.—4. Sides and corners.—5. Secured.—6. His property.—7. In the presence as witness, of.

17. *What were made sure?* Whose field? Where was this field? Where was Machpelah? *What was made sure besides the field?* In what was the cave? What were in the field besides the cave? Where were the trees? In all what borders? Round about what? *What was done to the field, the cave, and the trees?*

18. *Unto whom were they all made sure?* For what were they made sure to Abraham? *In whose presence were they made sure?* Whose children? Before whom? Before how many? Went in where? Whose city?

19. And after (1) this Abraham buried Sarah his wife in the cave of the field of Machpelah, before Mamre. The same is Hebron in the land of Canaan.

1. He had, in this manner, bought and paid for the field and the cave.

19. Who was buried? Who buried Sarah? When did Abraham bury Sarah? Who was Sarah? *In what did Abraham bury Sarah?* In what cave? Where is Machpelah? *What was the name of that place afterwards?* In what land was Hebron? What was in the land of Canaan?

20. And the field, and the *cave* that is (1) *therein*, were (2) *made sure* unto Abraham, for a possession of a burying place, by the sons of Heth.

1. In the field.—2. Secured as his own property.

20. *What were made sure to Abraham?* What cave? In what was the cave? What was done with the field and the cave? To whom were they made sure? *For what were they made sure?* What kind of possession? By whom were they made sure? What was done by the sons of Heth.

LESSONS.

651. *Sarah was an hundred and twenty-seven years old when she died*, ver. 1, 2.—We should always be ready for death, as the longest life must come to a close.

652. *Abraham mourned and wept for Sarah*, ver. 2.—It is both lawful and seemly to mourn for the loss of friends.

653. *Abraham, during his grief, bargained with the sons of Heth*, ver. 3.—We should never allow grief to unsettle our minds, or unfit us for duty.

654. *Abraham professed himself a stranger and a sojourner*, ver. 4.—We should always feel and act as strangers and pilgrims upon earth.

655. *Abraham wished to possess a burying-place for himself and his family*, ver. 4.—It is quite lawful to concern ourselves about the place and circumstances of our own interment, or of any of our family.

656. *Abraham wished to bury his dead out of his sight*, ver. 4.—Death, being the consequence of sin, is, in its wildest shape, loathsome and forbidding.

657. *The children of Heth called Abraham lord*, ver. 6.—We should be respectful to strangers.

658. *They acknowledged Abraham as a mighty prince among them*, ver. 6.—We should frankly acknowledge and admit the rank and superiority of others.

659. *They gave Abraham the choice of all their sepulchres*, ver. 6.—We should be kind, and accommodating, and liberal to strangers.

660. *Not one of them was to withhold his sepulchre from Abraham*, ver. 6.—Christians should unite and be unanimous in every good work.

661. *Abraham stood up, and bowed himself to the people of Heth*, ver. 7.—It is lawful, and prudent, to

accommodate ourselves to the sinless customs of the people with whom we dwell.

662. *Abraham requested their good offices and friendly interference with Ephron*, ver. 8.—We should not refuse, and if necessary we should ask, the assistance and good offices of strangers.

663. *Abraham desired to purchase from Ephron the cave of Machpelah*, ver. 9.—We should never be covetous of other people's property, or desire to get it without giving its value.

664. *Abraham desired to give full value for the cave*, ver. 9.—We should never be selfish, designing, or treacherous in our worldly transactions.

665. *Ephron immediately attended to the request of Abraham*, ver. 10.—We should always be ready to hear the requests, and to meet the wishes of others, especially of strangers.

666. *Ephron offered Abraham both the field and the cave for nothing*, ver. 11.—We should be honourable, and liberal, and bountiful in our transactions with strangers.

667. *Abraham again bowed himself before the people of the land*, ver. 12.—We should never treat the innocent customs or manners of others with ridicule or contempt.

668. *Abraham requested Ephron to take a price for the field*, ver. 13.—We should never take an undue advantage of the kindness, the politeness, or the liberality of others.

669. *Abraham would not use the field till he had bought it*, ver. 13.—We should not unnecessarily, or covetously lay ourselves under obligations, or put ourselves in the power of others.

670. *Ephron mentioned the worth of the land, but did not demand it as the price*, ver. 15.—We should be upright and honest, and never attempt to deceive or to overreach those with whom we deal.

671. *Ephron considered the four hundred shekels as little between him and Abraham, ver. 15.*—We should prize the good-will and friendship of good men, more than any pecuniary advantage which we may be able to derive from them.

672. *Abraham hearkened to the delicate hint of Ephron, ver. 16.*—Honourable and liberal dealing on the part of others should be met with frankness and candour on ours.

673. *Abraham gave Ephron his price in current money, ver. 16.*—We should not attempt to pass base or deteriorated money, in our dealings with others.

674. *Abraham took care that the property of the field and all that was in it, was made sure to him, ver. 17.*—Though we should be polite, and honourable, and liberal in our dealings, we should never be careless or slovenly.

675. *Abraham bought the field before witnesses, ver. 18.*—We should use all proper and common means to secure ourselves from any attempt at fraud, either to us, or to ours after us.

676. *Abraham buried Sarah, ver. 19.*—We should respectfully and suitably, according to our means, attend to the funeral solemnities of our relations and friends.

677. *Abraham got no more of Canaan for himself than a burial-place, ver. 20.*—We should look to heaven as our home, and be satisfied with whatever portion of this world's goods God sees to be best for us.

SECTION XXXVI.

*Abraham's Servant sent for a Wife to Isaac.—
Gen. xxiv. 1—14.*

1. And Abraham was old, and (1) well stricken in (2) age: and the Lord had (3) blessed Abraham in all things.

1. Far advanced.—2. Years.—3. Prospered.

1. *What is here said of Abraham? Who was old? What is here said of Abraham, besides that he was old? In what was he well stricken? What had the Lord done to Abraham? Who had blessed Abraham? Whom had the Lord blessed? In what had the Lord blessed Abraham? In how many things? What had the Lord done in all things?*

2. *And Abraham said unto (1) his eldest servant of his house, that (2) ruled over all that (3) he had, Put, I pray thee, thy hand under my thigh.*

1. The highest and most confidential.—2. Took the charge and guidance of.—3. Abraham.

2. *To whom did Abraham speak? To what servant? What eldest servant? Of whose house? What did this servant do? Who ruled? Over what did he rule? What did Abraham bid his servant do? Under what was he to put his hand? Under whose thigh? What was the servant to put under Abraham's thigh? Whose hand?*

3. *And I will make thee (1) swear by the Lord, the God of heaven, and the God of the earth, that thou shalt not (2) take a wife unto my son (3) of the (4) daughters of the Canaanites, among whom I dwell:*

1. Take a solemn oath in the name of.—2. Procure and bring.—3. From among.—4. Young women belonging to any family of.

3. *What was Abraham to make him do? Who was to swear? Who was to make him do this? By whom was he to swear? The God of what? What was the servant not to do? Not take what? A wife unto whom? Of whom was he not to take a wife for his son? Of what daughters? Who dwelt among the Canaanites?*

4. *But thou shalt go unto (1) my country, and to my (2) kindred, and take a wife unto my son Isaac.*

1. The country which I left at the command of God.—2. Own relations.

4. *Whither was the servant to go? Into what country? Whose country? Who was to go unto Abraham's country? To whom was the servant to go? What was he to do in Abraham's country? What was he to take? Unto whom was he to take a wife? Whose son? Who was Abraham's son?*

5. And the servant said unto him, (1) *Peradventure* the woman will not be willing to (2) *follow me* unto this land: must I (3) *needs* (4) *bring thy son* again unto the land from whence thou camest?

1. Perhaps.—2. Take my word, nor agree to marry one whom she has never seen, and, therefore, she may not come with me.—3. Then, of necessity.—4. Take away.

5. *What did the servant say unto Abraham?* What did he say might happen? *Who might not be willing to follow him?* To follow whom? To follow him whither? *What did the servant ask, if it happened that the woman would not follow him?* Bring whom? Whose son? Bring him to what land? Who had come from that land?

6. And Abraham said unto him, (1) *Beware thou, that thou (2) bring not my son (3) thither again.*

1. Take thou especial care.—2. Take.—3. Back to that country.

6. Who was to beware? Who said he was to beware? *Of what was the servant to beware?* Bring whom? Whose son? Whither was he not to bring his son?

7. The Lord God of heaven, which (1) *took* me from my father's house, and from the land of my (2) *kindred*, and which spake unto me, and that *swore* unto me, saying, Unto thy (3) *seed* will I give (4) *this land*: he shall *send* his angel (5) *before thee*, and thou shalt take a wife unto my son from (6) *thence*.

1. Ordered.—2. Relations.—3. Children.—4. All this country.—5. To be with you, and to prosper you in this commission.—6. That place.

7. *Who was to send his angel?* What Lord God? What had the Lord God of heaven done to Abraham? *From what had God taken Abraham?* From what land had God taken Abraham? Of whose kindred? Who had spoken to Abraham? Unto whom did God swear? *What did God swear unto Abraham?* Who was to give that land? Unto whom was God to give that land? Unto whose seed? What was God to give to Abraham's seed? *Whom was God to send?* Who was to send his angel? Before whom was God to send his angel? *What was the servant to do?* Unto whom was he to take a wife? From what place was he to take a wife?

8. (1) *And if the woman will not be willing to (2) follow thee, then*

then shalt be (3) *clear from* this my oath: (4) *only* (5) *bring not* my son (6) *thither* again.

1. But if it should happen that.—2. Come with thee till she see Isaac.—3. Relieved from the terms and consequences of.—4. But above all things.—5. Take.—6. To that place.

8. If who was not willing? Willing to do what? Follow whom? *What was to happen if the woman was not willing to follow him?* From what was he to be clear? Whose oath? When was he to be clear of his oath? *What was he not to do?* Who was not to be brought thither again?

9. And the servant put his hand under the thigh of Abraham his master, and swore to him (1) *concerning* (2) *that matter*.

1. With respect to.—2. His procuring a wife for Isaac, without taking him out of Canaan.

9. *What did the servant do?* Under what? *What did he put under Abraham's thigh?* Under whose thigh did he put his hand? *What was Abraham?* Whose master? *What did the servant do when he had put his hand under Abraham's thigh?* To whom did he swear? Concerning what did he swear?

10. And the servant took ten (1) *camels*, of the camels of his master, and (2) *departed*: (for all the goods of his master were in his (3) *hand*,) and he arose, and went to Mesopotamia, unto the city of Nahor.

1. Beasts of burden, used in travelling.—2. Went away on his errand.—3. Power, and under his care and direction.

10. *What did the servant take?* How many camels? Whose camels? Who took the ten camels? *What did the servant do when he had taken ten camels?* Who departed? When did he depart? What was in his hand? Whose goods? How many of the goods of his master? In what were the goods of his master? *Whither did the servant go?* Who went to Mesopotamia? To what city did he go?

11. And he made his camels to (1) *kneel down* (2) *without* the city by a well of water, at the (3) *time of the evening*, even the time that women go out to draw water.

1. Rest themselves by kneeling.—2. A little way out of.—3. Close of the day.

11. *What did the servant do when he came to the city of Nahor?* What knelt down? Who made the camels kneel down? *Where did he make the camels*

kneel down? Without what? By what did they kneel down? *At what time did he make them kneel down?* What did the women do? Draw what? When did the women go out to draw water?

12. And (1) *he* (2) *said*, O Lord God of my master Abraham, I pray thee (3) *send* me good (4) *speed* this day, and (5) *shew* (6) *kindness* unto my master Abraham.

1. The servant.—2. Prayed in his own mind, saying.—3. Give.—4. Success.—5. Give another proof of thy.—6. Favour and good-will.

12. What did the servant do when he had made the camels kneel down at the well? To whom did he pray? To whose God did he pray? *For what did the servant pray to God?* Who was to send him good speed? When was God to send him good speed? *What did he request God to show?* Kindness to whom? Who was to show kindness to his master Abraham?

13. Behold, I stand here by the well of water; and the (1) *daughters* of the (2) *men* of the city come out to draw water.

1. Young women belonging to.—2. Families.

13. *Where did he say he stood?* Who stood by the well? What well? Who came out? Whose daughters? What men? *What did the daughters of the men of the city come to do?* Out of what did they come? For what purpose did they come out of the city?

14. And let it (1) *come to pass*, that the (2) *damsel* to whom I shall say (3) *Let down thy* (4) *pitcher*, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels (5) *drink* also; let (6) *the same* be (7) *she* that thou hast (8) *appointed* for thy servant Isaac; and (9) *thereby* shall I (10) *know* that thou hast shewed kindness unto my master.

1. So happen.—2. Young woman.—3. Take from thy head, or shoulder.—4. Vessel of water.—5. Water to drink.—6. That young woman.—7. The person.—8. In thy providence chosen and set apart.—9. By this circumstance.—10. Have evidence.

14. *What did he pray should come to pass?* What damsels? *What was he to say to the damsels?* What was she to let down? For what was she to let down her pitcher? *What was she to do that he might drink?* *What was she to say?* To what was she to give drink also? *What did he pray that the woman who did this should be?* Who had appointed this? For whom had

God appointed her? Whose servant was Isaac? *What was the servant thereby to know?* Showed what? That who had showed kindness? To whom would he know that God had showed kindness?

LESSONS.

[N. B. For some additional Lessons on several of the verses in this and the next Section, see Section XXXVIII.]

678. *God had blessed Abraham in all things*, ver. 1. We should seek the blessing of God on all that we have, and all that we do.

679. *Abraham chose his eldest servant to go his message*, ver. 2.—We should always choose the most proper person for important duties.

680. *The ruler of his house was employed by Abraham to get a wife for his son*, ver. 2.—The choice of a husband or a wife is an important matter, and should be gone about with judgment, prudence, and an humble dependence upon the help and direction of God.

681. *Abraham was to make his servant swear*, ver. 3.—All oaths are not unlawful.

682. *The servant was to swear by the Lord God of heaven and earth*, ver. 3.—We should swear solemnly, and only by God.

683. *He was not to take a wife from any of the families of Canaan*, ver. 3.—We should be exceedingly cautious and scrupulous of connecting ourselves, or our friends, with ungodly persons or families.

684. *The servant was to go to Abraham's country and kindred*, ver. 4.—We should choose to deal and to connect ourselves with the pious and the godly in preference to all others.

685. *The servant was to bring a wife for Isaac from a godly neighbourhood*, ver. 4.—As we cannot judge the heart of individuals, we should be the

more careful to connect ourselves and our relations with those only who are at least outwardly religious.

686. *The servant stated his objections before he would swear*, ver. 5.—We should make sure of the lawfulness, the necessity, or our ability to fulfil the terms of an oath, before taking it.

687. *The servant supposed a case, and asked direction*, ver. 5.—We should be desirous of every species of information which will, or even may, assist us in the performance of our duty.

688. *The servant was not to take Isaac out of Canaan where God had sent him*, ver. 6.—We should firmly and perseveringly continue in the path of duty pointed out to us by God.

689. *Abraham took encouragement from God's former mercy, promise and oath*, ver. 7.—We should strengthen our own faith, and the faith of others, by a recollection of the past goodness and favour of God.

690. *God was to send his angel before the servant*, ver. 7.—God works by means; and even the common events of an overruling and directing providence are generally executed by the ministration of angels.

691. *Abraham's faith in God made him speak with confidence*, ver. 7.—We should never doubt the faithfulness, goodness, and wisdom of God.

692. *If the woman was not willing, he was to be clear of his oath*, ver. 8.—We should never burden servants or dependants with unreasonable demands; nor demand success, when the result depends upon others.

693. *At all events, Isaac was not to go back to the country which Abraham had left*, ver. 8.—We should be willing to be any thing, or to suffer any thing, rather than go back again to the pleasures or the paths of sin.

694. *The servant, as soon as he understood his orders, swore as Abraham required him*, ver. 9.—We

should be willing to obey and oblige our superiors, whenever we can do so consistently with our duty to God.

695. *The servant sware by putting his hand under Abraham's thigh*, ver. 9.—We may lawfully adopt the innocent customs, and outward forms, of those with whom we dwell.

696. *The servant took with him no less than ten camels*, ver. 10.—That outward distinctions of rank, and the exhibition of wealth and power, are not in themselves sinful; and may at times be both expedient and necessary.

697. *The servant took ten camels, because all Abraham's goods were in his hand*, ver. 10.—Offices of trust require a due attention to the honour and the respectability of our employers, as well as to economy, and the saving of their money.

698. *The servant went to the country, and even to the city of Nahor*, ver. 10.—We should obey our employers in the spirit, as well as in the letter of their orders.

699. *The servant rested his camels*, ver. 11.—We should be merciful to our beasts, and attentive to the ease and comfort of those under our care.

700. *The servant chose a particular time and place for resting*, ver. 11.—We should order all our affairs, even our relaxations and amusements, with prudent forethought and discretion.

701. *The servant prayed to the God of Abraham*, ver. 12.—Servants and dependants should follow the example of good and pious superiors.

702. *The servant prayed for good speed*, ver. 12.—We should seek the blessing and direction of God in all that we do.

703. *The servant's success was to be kindness to Abraham*, ver. 12.—Servants should always promote the good and prosperity of their masters before their own.

704. *The servant, having done all that he could, then asked a sign from God, ver. 13, 14.*—Though we are not unnecessarily to tempt God, or to ask any sensible sign of his approbation on all occasions, we should yet watch the circumstances of his providence, and prudently guide ourselves by it in the light of Scripture and conscience.

705. *The servant was thereby to know that God had showed kindness to Abraham, ver. 14.*—We should improve every circumstance in providence, for the strengthening of our faith, and trust and hope in God.

SECTION XXXVII.

Rebekah's Kindness to Abraham's Servant.

Gen. xxiv. 15—31.

15. And it (1) *came to pass*, before he had (2) *done* (3) *speaking*, that, behold, Rebekah came (4) *out*, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her (5) *pitcher* upon her shoulder.

1. So happened, that.—2. Finished.—3. His prayer to God.—4. From the city to the well.—5. Vessel for holding water.

15. *Who had been speaking? Who came out? When did Rebekah come out? Before who had done speaking? What happened before he had done speaking? To whom had Rebekah been born? Who was Bethuel? Whose wife was Milcah? Who was Nahor? What had Rebekah when she came out? Who had a pitcher? Where had Rebekah her pitcher? Upon what? What was upon her shoulder?*

16. And the (1) *damsel* was (2) *very* (3) *fair* to look upon, a virgin, neither had any man known her; and she went down to the well, and filled her pitcher, and came up.

1. Young woman.—2. exceedingly.—3. Beautiful.

16. *What is said of Rebekah? Who was fair to look upon? How fair was Rebekah? What was Rebekah? To what did Rebekah go down? For what purpose did Rebekah go down to the well? What*

did Rebekah fill? *What did Rebekah do when she had filled her pitcher?* Who came up? From what did she come up? When did she come up?

17. And the servant (1) *ran* to meet her, and said, Let me, I (2) *pray* thee, drink a little water (3) *of* thy pitcher.

1. Made haste and came from the spot where he stood praying.—2. Earnestly request of.—3. From.

17. *What did the servant do?* Meet whom? Who ran to meet Rebekah? *What did he say to Rebekah?* What did he wish? What did he wish to drink? *From what did he wish to drink water?* From whose pitcher?

18. And she said, Drink, my lord: and she (1) *hasted*, and (2) *let down* her pitcher (3) *upon her hand*, and (4) *gave him drink*.

1. Madé haste.—2. Took.—3. From her shoulder, and held it in her hands.—4. Allowed him to.

18. *What did Rebekah say to the servant?* What did she call the servant? What did she bid the servant do? *What did she do when she bade him drink?* What did she let down? Who let down her pitcher? Upon what did she let down her pitcher? *What did Rebekah do when she let down her pitcher upon her hand?* Who gave him drink? To whom did Rebekah give drink?

19. And when she had (1) *done* giving (2) him (3) *drink*, she said, I will (4) *draw* water for thy camels also, (5) *until* they have (6) *done drinking*.

1. Finished.—2. Abraham's servant.—3. Water from the pitcher.—4. Bring from the well.—5. And will continue to supply them till.—6. Had as much as they require.

* 19. *What did Rebekah say when she had done giving him drink?* What was she to draw? For what was she to draw water? For whose camels? *What did she say she would do for his camels?* Until what was she to draw water? Done with what? Till what had done drinking? What did Rebekah say she would do till the camels had done drinking?

* 20. And she (1) *hasted*, and (2) *emptied* her pitcher into the (3) *trough*, and (4) *ran* again unto the well to (5) *draw* water; and (6) *drew* for all his camels.

1. Made haste.—2. Poured the water out of.—3. Large vessel from which the sheep and other animals drank.—4. Went quickly.—5. Without.—6. Brought from the well as much water as served.

20. Who hastened? *What did Rebekah hasten to do?* Empty what? Into what did she empty her pitcher? *What did she do when she had emptied her pitcher into the trough?* Whither did she run? Who ran again to the well? *For what purpose did she run again to the well?* To draw what? What did she do that she might draw more water? *For what did she draw water?* For whose camels? For how many of his camels? What did she do for all his camels?

21. And the man, (1) wondering at (2) her, (3) held his peace, (4) to wit whether the Lord had (5) made his journey prosperous, or not.

1. In great surprise and astonishment.—2. What she was doing.—3. Said nothing.—4. That he might observe.—5. Heard his prayer, and given him success in his mission.

21. *What did the man do?* Who wondered? At whom did the man wonder? What did the man do when he wondered at her? Who held his peace? *For what did the man hold his peace?* To wit what? Made what prosperous? Who had made his journey prosperous?

22. And it (1) came to pass, (2) as the camels had (3) done drinking, that (4) the man took a golden (5) ear-ring of (6) half a shekel weight, and two (7) bracelets for her hands of (8) ten shekels weight of gold.

1. Happened.—2. When.—3. Finished.—4. Abraham's servant.—5. Ring for ornamenting the ear.—6. About the value of eighteen shillings.—7. Ornaments.—8. About eighteen pounds value.

22. What did the man take? A golden what? What was the weight of this ear-ring? When did the man take this ear-ring? What had done drinking? *What did the man do when the camels had done drinking?* What did he take besides the ear-ring? How many bracelets? For what were the bracelets? For whose hands? What was the weight of the bracelets? *Of what were the bracelets made?*

23. And said, Whose daughter art thou? tell me, I pray thee. Is there (1) room in thy father's house for us to (2) lodge in?

1. Sufficient accommodation.—2. Refresh ourselves and sleep.

23. *What did the man ask of Rebekah?* What did he ask about room? Room where? In whose father's house? *What did the servant want?* Where did he

wish to lodge? Who were to lodge in Rebekah's father's house?

24. And she said unto him, I am the daughter of Bethuel, the son of Milcah, which she bare unto Nahor.

24. *What did Rebekah say to the servant? Whose daughter did she say she was? Who was Bethuel? Of whom was Bethuel the son? To whom did Milcah bear Bethuel?*

25. She said, (1) moreover unto him, We have both (2) straw and (3) provender (4) enough, and (5) room (6) to lodge in.

1. Also farther.—2. Bedding for the camels.—3. Food for them.—4. In sufficient quantity.—5. Plenty of accommodation.—6. For you and the servants to rest and refresh yourselves.

25. *What did Rebekah say they had? Of what had they enough? What had they besides straw and provender? Room to what? Who had all this?*

26. And the man bowed down his head, and worshipped the Lord.

26. *What did the man do? who bowed down his head? What did the man bow down? What did he do when he bowed down his head? Whom did he worship? When did he worship the Lord?*

27. And he said, Blessed be the Lord God of my master Abraham, who hath not left (1) destitute my master of his mercy and his truth: I (2) being in the (3) way, the Lord (4) led me to the house of my master's (5) brethren.

1. Abraham without sufficient experience.—2. Placing myself.—3. Path of duty.—4. Has, without my knowledge, overruled my actions, and directed my steps.—5. Relations.

27. *What did the man say? Whom did he bless? Lord God of whom? Whose master? What had God not done? Of what had God not left Abraham destitute? Of whose mercy and truth? Where was he? Who was in the way? What did the Lord do when he was in the way? Whither had he been led? To whose house? His master's what?*

28. And the (1) damsel ran, and told (2) them (3) of her mother's (4) house (5) these things,

1. Young woman.—2. The people.—3. belonging to.—4. Family.—5. What had happened, and showed what she had received.

28. *What did the damsel do? Who ran? For what purpose did Rebekah run? Whom did she tell?*

Whose house? Whose mother's house? What did she tell them? Who told them these things? To whom did she tell these things?

29. And Rebekah had a brother, and his name was Laban: and Laban (1) *ran out* unto the man (2) *unto the well*.

1. Went quickly out of the house.—2. Who was standing at.

29. What had Rebekah? Who had a brother? *What was the name of Rebekah's brother? What did Laban do? To whom did Laban run out? Where was the man? Who was at the well? Who came out to him at the well? How did Laban come out to the man?*

30. (1) *And it (2) came to pass*, when he saw the ear-ring, and bracelets upon his sister's hands, and when he heard the (3) *words of Rebekah* his sister, saying, (4) *Thus spake the man unto me, that (5) he came (6) unto the man; and, behold, he stood (7) by the camels at the well.*

1. For.—2. Had happened that.—3. Account of the whole circumstances from.—4. This was what was said by.—5. Laban.—6. Out of the house to.—7. Beside.

30. When he saw what? Who saw the ear-ring and bracelets? *Where did Laban see the ear-ring and bracelets? On whose hands? What did Laban hear? Whose words? What had Rebekah said? What did Laban do when he saw the jewels and heard Rebekah's words? Who came to the man? What was the man doing? By what was he standing? Where were the camels? Who came to the man and the camels at the well?*

31. And he said, Come (1) *in*, thou blessed of the Lord; (2) *wherefore* (3) *standest thou (4) without?* for I have (5) *prepared* the house, and (6) *room* for the camels.

1. And take up your lodgings in the house.—2. Why.—3. Remainest.—4. In the open air.—5. Made ready.—6. Sufficient accommodation.

31. *What did Laban say to the man? Who was to come in? Who desired the man to come in? What did Laban call the man? What did Laban ask at the man? Where did he stand? What did Laban say he had done? What had he prepared? What had he done to the house? For what had he made room? Who had made room for the camels?*

LESSONS.

706. *Before the man had done speaking, Rebekah came to the well*, ver. 15.—God will hear and answer the prayer of faith.

707. *Rebekah was very fair to look upon*, ver. 16.—Beauty is a blessing for which we should be thankful, but of which we should never be proud.

708. *Rebekah, though beautiful, carried water from the well*, ver. 16.—Beauty or outward accomplishments, should never make us ashamed of innocent, though lowly, acts of honest industry.

709. *The servant respectfully solicited water to drink*, ver. 17.—We should be respectful and courteous to all, especially to the unprotected, and those who are in our power.

710. *Rebekah stood and calmly heard the stranger's request*, ver. 18.—We should beware of all affectation of fear, and be always calmly confident in the paths of modesty, prudence, and duty.

711. *Rebekah rested her pitcher on her hand, that the man might drink*, ver. 18.—We should not only supply the wants of others, but we should endeavour to do so in the best and most acceptable way.

712. *Rebekah asked permission to draw water for the camels also*, ver. 19.—We should delight in doing good to others, and should feel obliged to those who give us the opportunity.

713. *Rebekah hastened to perform what she had asked permission to do*, ver. 20.—We should not delay to do good, when we have the opportunity afforded us.

714. *Rebekah drew water for all the camels*, ver. 20.—We should never grudge the benefits we are enabled to confer upon others, but should do as much good as prudence and our present circumstances will allow.

715. *The man wondered at Rebekah's conduct*, ver. 21.—We should approve, admire, and commend kind

and obliging conduct in others, especially in the young.

716. *The man held his peace that he might observe God's work in Rebekah's conduct, ver. 21.*—We should piously observe, and exultingly admire, the wisdom and goodness of God in the daily occurrences of his providence.

717. *The man was grateful to Rebekah, and made her a present, ver. 22.*—The frank liberality of others should make us more grateful and more bountiful.

718. *The servant gave Rebekah, golden ornaments for her person, ver. 22.*—The modest adornment of the person is not sinful; and when it is regulated by prudence, and with a reference to station and circumstances, may be both proper and praiseworthy.

719. *The servant asked for, and sought to lodge and confer with, her parents, ver. 23.*—We should, in general, transact our business, in the first instance, with the parents of children, in preference to the children themselves.

720. *Rebekah, when asked, gave an account of her parents, ver. 24.*—We should never be ashamed of our parents, or refuse to honour and to acknowledge them in the presence of others.

721. *Rebekah said they had straw, and provender, and room, but she gave the man no invitation till she had told her mother, ver. 25.*—We should never out-step our station, nor ourselves give invitations, when it is not we, but others, who must entertain.

722. *The man worshipped God, ver. 26.*—We should gratefully acknowledge the hand of God in every instance of success, or prosperity.

723. *The man praised God aloud, ver. 27.*—We should never be ashamed of our religion, nor blush when found worshipping, praising, or praying to God.

724. *The man praised God for his goodness to his master, ver. 27.*—We should be grateful for the

blessings conferred on our masters, relations, or friends, as well as for those received by ourselves.

725. *The man put himself in the way of his duty*, ver. 28.—We should be diligent in the use of the proper and appointed means, for the accomplishment of lawful and desirable ends.

726. *Though the man was in the way, it was the Lord who led him to the house*, ver. 27.—God directs and overrules all the circumstances of his providence, for accomplishing his designs in behalf of his people.

727. *Rebekah ran home, and told those of her mother's house*, ver. 28.—We should not conceal the benefits or the bounties which we may have received from others.

728. *Rebekah told Laban of the man's bounty, and wishes*, ver. 29.—When we cannot do good to others ourselves, we should apply in their behalf to those who can.

729. *Laban ran out to the man at the well*, ver. 29.—We should willingly assist others in doing good to strangers.

730. *It was the sight of the ear-ring and bracelets which made Laban so zealous in serving the man*, ver. 30.—We should neither be covetous nor hypocritical in our bounty, nor selfish and designing in our hospitality.

731. *The man remained at the well*, ver. 30.—We should never be intrusive upon the privacy or hospitality of others; but should modestly await a suitable invitation.

732. *Laban invited the stranger as the blessed of the Lord*, ver. 31.—We should never try to cloak covetous thoughts, or selfish designs, by religious expressions.

733. *Laban asked the stranger why he stood without*, ver. 31.—We should be candid, and avoid all empty show, or useless professions, in the exercise of hospitality and kindness.

734. *Laban said, evidently contrary to the truth that he had prepared the house and room for the camels,* ver. 31.—We should never allow our professions of kindness to encroach upon truth, or tell lies to gain a purpose.

SECTION XXXVIII.

The Narrative given by Abraham's Servant
Gen. xxiv. 32—49.

32. And the man came into the house: and (1) he (2) ungirded his camels, and gave (3) straw and (4) provender for the camels, and water to wash (5) his feet, and the men's feet that were with him.

1. Laban.—2. Took the loads from the backs of.—3. Bedding.—4. Food.—5. Abraham's servant's.

32. Who came into the house? Into what did the man come? *What did Laban do when the man came into the house?* What did Laban ungird? When did Laban ungird the camels? Whose camels did he ungird? What did he give? *For what did he give straw and provender?* Who gave straw and provender for the camels? *What did Laban give for the men?* To wash whose feet? That were with whom?

33. And there was set meat before him to eat: but he said; I will not eat until I have told (1) *twine errand.* And, (2) he said, Speak on.

1. The reason of my having come here, and what I want.—2. Laban.

33. *What was set before him?* Before whom was the meat set? *What did the man say when meat was set before him?* Who would not eat? Till when would he not eat? Told what? Till who had told his errand? *What did Laban say to the man?* Who was to speak on?

34. And he said, I am Abraham's servant.

34. *Whom did the man say he was?* Whose servant? What was he to Abraham? Who was Abraham's servant?

35. And the Lord hath (1) blessed my master (2) *greatly*, and he is become (3) *great*: and (4) he hath given (5) him flocks, and herds, and

silver, and gold, and men-servants, and maid-servants, and camels, and asses.

1. Prospered.—2. To a very great degree.—3. Rich and powerful.—4. God.—5. Abraham.

35. *What had the Lord done?* Whom had the Lord blessed? Whose master? Who had blessed his master? In what manner had the Lord blessed his master? What had the Lord done greatly? *What had his master become?* Who had become great? How had Abraham become great? *What had God given to Abraham?* What had God given to Abraham besides flocks and herds? Who had got silver and gold? What kind of servants had Abraham got? What had Abraham got besides men-servants and maid-servants?

36. And Sarah, my master's wife, bare a son to my master when she was old: and unto (1) him hath (2) he given all that he hath.

1. That son.—2. Abraham.

36. Who bare a son? Who was Sarah? Whose wife was Sarah? *What had Sarah done?* To whom had she borne a son? *When had Sarah borne a son to Abraham?* What had Sarah done when she was old? What had Abraham done? To whom had Abraham given all that he had? *What had Abraham given to his son?* How much of what he had did Abraham give to his son?

37. And my master made me (1) swear, saying, Thou shalt not (2) take a wife to my son (3) of the daughters of the Canaanites, in whose land I dwell.

1. Take an oath.—2. Bring.—3. From among.

37. *What had his master made him do?* Who swore? Who made him swear? *What did he make him swear to do?* Of whom was he not to take a wife? To whom was he to take a wife? To whose son? *Of whose daughters was he not to take a wife for Isaac?* What Canaanites? Who dwelt in their land? In whose land did Abraham dwell?

38. But thou shalt go unto my father's house, and to my (1) kindred and (2) take a wife unto my son.

1. Relations.—2. Bring.

38. Where was he to go? To whose father's house? Who was to go to Abraham's father's house? To whom was he to go? To whose kindred? *For what purpose was he to go to Abraham's kindred?* To take what? For whom was he to take a wife? Unto whose son?

39. And I said unto my master, (1) *Peradventure* the woman will not (2) *follow me*.

1. *Perhaps it shall happen that.*—2. *Come at my asking.*

39. Who spoke to his master? *What had the servant said to his master?* Peradventure who would not follow him? Follow whom? *What would the woman peradventure not do?*

40. And (1) he said unto me, The Lord, before whom I walk, will send his angel with thee, and (2) *prosper thy way*; and thou shalt (3) take a wife for my son of my (4) *kindred*, and of my father's house.

1. *Abraham.*—2. *Give success to thee in.*—3. *Bring.* 4. *Relations.*

40. *What did Abraham say to his servant?* Who would send his angel? What Lord would send his angel? Who walked before the Lord? Before whom did Abraham walk? *What was the Lord to do?* With whom was God to send his angel? For what purpose was God to send his angel? Prosper what? Whose way? *What was the servant to do?* What was he to take? For whom was he to take a wife? *Of whom was he to take a wife for Isaac?* Of whose house?

41. Then shalt thou be (1) *clear* from this my oath, when thou (2) *comest* to my (3) *kindred*; and if they give not thee (4) *one*, thou shalt be (1) *clear* from my oath.

1. *Released.*—2. *Hast once gone and declared this message.*—3. *Relations.*—4. *One of their daughters for a wife to my son.*

41. From what was he to be clear? Who was to be clear of his oath? *When was the servant to be clear of his oath?* When he came to whom? To whose kindred? If who gave him not one? *What was he to be, if they gave him not one?* Clear of what?

42. And I came this day unto the well, and said, O Lord God of my master Abraham, if (1) *now* thou (2) *do prosper* my way which I go;

1. *At this time.*—2. *Art directing and overruling for good.*

42. Whither did the man come? When did he

come to the well? Who came that day to the well? *What did the man do when he came to the well?* To whom did he pray? Whose God was the Lord? Whose master? Who was the man's master? What was the Lord to his master Abraham? *What did the man say about prospering his way?* If God prospered what? Whose way?

43. Behold, I stand by the well of water: and it shall come to pass, that when the (1) virgin cometh (2) forth to draw water, and I say to her, Give me, I pray thee, a little water (3) of thy (4) pitcher (5) to drink.

1. Young woman.—2. Out of the city to this well.—3. From.—4. Vessel of water.—5. That I may.

43. Where did he stand? By what well? Who stood by the well of water? *What did he say about his standing by the well?* When who came? For what was the virgin to come forth? To draw what? Who was to draw water? What was she to do that she might draw water? *What was he to say to the virgin who came to draw water?* What was she to give him? How much water? From what was she to give him the water? What was she to do with the water?

44. And she say to me, Both drink thou, and I will also (1) draw for thy camels: let (2) the same be the woman whom the Lord hath (3) appointed out for my master's son.

1. Bring sufficient water.—2. That.—3. Set apart, and designest me to get.

44. *What was the virgin to say to him?* What was she to bid him do? *What was she to offer?* Draw what? For what was she to offer to draw water? *What was the virgin to be who said this?* What woman? Who had appointed her? *For whom had the Lord appointed her out?* For whose son? For whose master's son?

45. And before I had done (1) speaking in (2) mine heart, behold, Rebekah came (2) forth with her pitcher on her shoulder, and she went down unto the well, and drew water: and I said unto her, Let me drink, I pray thee.

1. Praying to God.—2. My thoughts.—3. Out of the city to the well.

45. *What happened before he had done speaking?* In

what had he been speaking? Who came forth? When did Rebekah come forth? Before what? With what did Rebekah come forth? Where had Rebekah her pitcher? What had Rebekah on her shoulder? *What did Rebekah do when she came with her pitcher?* Unto what did Rebekah go down? Who went down unto the well? What did Rebekah do when she went down unto the well? What did she draw? *What did the man say to Rebekah after she had drawn the water?* What did he wish her to do?

46. And she (1) *made haste*, and (2) *let* down her pitcher from her shoulder, and said, Drink, and I will give thy camels drink also. So I drank, and she (3) *made* the camels drink also.

1. Immediately granted my request.—2. Took.—3. Brought water from the well, and gave.

46. *What did Rebekah do when the man asked leave to drink?* What did she let down? From what did she let down her pitcher? In what manner did she let down her pitcher from her shoulder? *What did Rebekah say when she let down her pitcher?* Who was to drink? What did Rebekah say she would do? To what did she offer to give drink? Whose camels? *What did the man do?* *What did Rebekah do?* What did Rebekah make the camels do?

47. And I asked her, and said, Whose daughter art thou? And she said, the daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I put the ear-ring upon her face, and the (1) *bracelets* upon her hands.

4. Golden ornaments for her arms.

47. *What did the man ask at Rebekah?* Who asked this at Rebekah? *Whom did Rebekah say she was?* Who was Nahor's son? Who bear Bethuel? To whom did Milcah bear Bethuel? *What did the man put upon Rebekah?* Upon what did he put the ear-ring? What did he put upon her hands?

48. And I (1) *bowed* down my head, and (2) *worshipped* the Lord, and (3) *blessed* the Lord God of my master Abraham, which had (4) *led* me in the right way, to take my master's brother's daughter (5) unto his son.

1. Bent.—2. Paid divine honours to.—3. Praised and thanked.—4. Guided and directed.—5. To be a wife unto.

48. Who bowed his head? *What did the man do*

when he bowed his head? Whom did the man worship? What else did the man do, besides worshipping the Lord? Whom did the man bless? Whose God? What had God done to him? Who had led him? Where had God led him? In what way? To take what? Whose master? Unto whom was he to take his master's brother's daughter? Unto whose son?

49. And now, if ye will (1) *deal* (2) *kindly and truly* with my master, (3) *tell me*: and if (4) *not* (3) *tell me*: that I may (5) *turn to the right hand, or the left.*

1. Conclude this important business.—2. Favourably and justly.—3. Let me know.—4. Ye will not agree to send Rebekah.—5. Go elsewhere.

49. And now if they would do what? If who would deal kindly and truly? If they would deal kindly and truly with whom? *What were they to do if they were to deal kindly and truly with his master? Whom were they to tell? And if not, what were they to do? What was the man to do, if they would not deal kindly and truly with him? Whither was he to turn? Who was to turn to the right hand or to the left? When was he to turn to the right hand or to the left?*

LESSONS.

735. *The man came into the house*, ver. 32.—We should not refuse the offered kindness and hospitality of others when we require them.

736. *Laban ungirded the camels*, ver. 32.—We should not give unnecessary pain or labour to our animals.

737. *Laban gave straw and provender for the camels*, ver. 32.—We should attend to the necessary refreshment and comfort of our domestic animals.

738. *Laban gave the man water to wash his feet*, ver. 32.—We should promote the comfort, as well as provide necessaries for the use of our guests.

739. *Laban gave water to wash the feet of the under servants*, ver. 32.—We should never be indifferent to the comfort and necessary refreshment of our servants.

740. *The man would not eat till he had told his errand*, ver. 33.—We should never be selfish, but zealous and diligent, in the work of our masters.

741. *Laban bid him say on*, ver. 33.—We should give a patient hearing to messengers in all matters of importance.

742. *The man said he was Abraham's servant*, ver. 34.—We should never be vain-glorious before strangers, or pretend to be greater or better than we really are.

743. *The man detailed the riches of Abraham*, ver. 35.—Though we should never set our hearts upon any earthly good, yet we may, and should, make use of the influence which our riches, authority, or power, may have over others, to promote their welfare, or benefit to society.

744. *The Lord had given Abraham all his riches*, ver. 35.—We should give God the glory of all that we are, or have, and of all that we expect.

745. *Abraham chose to give all his riches to Isaac*, ver. 36.—As parents are the proprietors of what is their own, their children should never be dissatisfied with what they think proper to bestow upon, or withhold from them.

746. *Abraham required his servant to swear*, ver. 37.—That servants should, in every thing lawful, be willing to serve, and, when required, bind themselves to serve their masters to the utmost of their power.

747. *The servant was not to take a wife for Isaac from the Canaanites*, ver. 37.—We should never countenance imprudent or ungodly marriages.

748. *Abraham dwelt among people with whom he would not intermarry*, ver. 37.—We may, and should be kind, and friendly, and accommodating to ungodly

and wicked neighbours, but we should never cultivate their acquaintance, nor join in their sins.

749. *He was to take a wife for Isaac from a godly neighbourhood and family*, ver. 98.—That Christians should marry none but those whom they have reason to believe are godly and pious.

750. *The servant supposed that perhaps the woman would not trust in, nor follow him*, ver. 99.—We should be prudent and cautious in trusting to strangers.

751. *Abraham walked with God*, ver. 40.—We should daily and constantly walk with God.

752. *God would send his angel to prosper his way*, ver. 40.—We should, in all that we do, seek direction and success from God.

753. *He was to take a wife for Isaac from among none but Abraham's kindred*, ver. 40.—We should, for the sake of our families and friends, as well as of ourselves, establish and maintain a character for godliness and honesty.

754. *When the servant had done his best, he was to be clear of his oath, although he should not succeed*, ver. 41.—We should never blame others for want of success where there has been no want of exertion.

755. *The servant came on his journey to the well*, ver. 42.—We should be diligent in the use of means, while we trust for success only in God.

756. *The servant laid his plans, and then prayed for their success*, ver. 42.—While we use means, we must never trust in them, but pray and look to God for success and a blessing on them.

757. *The servant sought favour for Abraham's sake, not for his own*, ver. 42.—We should never ask any thing from God for our own sakes, but for Christ's sake.

758. *The servant committed the disposal of the matter to God*, ver. 43, 44.—While we plan out our objects, and persevere in the proper means for attaining

them, as if all depended upon ourselves, we are at the same time to commit the whole to the disposal of God.

759. *The servant prayed in his heart, ver. 45.*—We should be often thinking of God, and praying to him in our thoughts.

760. *Before he had done speaking, Rebekah had come to the well, ver. 45.*—God knows what his people will pray for, and prepares all the previous circumstances of his providence to answer their prayers.

761. *Rebekah came to the well for water to her mother, ver. 45.*—Whenever we have an opportunity, we should willingly and cheerfully assist our parents.

762. *The servant, to follow out his prayer, asked drink from Rebekah, ver. 45.*—We should not only pray for good, but should use the proper means also for procuring it.

763. *Rebekah made haste to give him drink, ver. 46.*—We should be ready, and hearty, and cheerful in doing good to others.

764. *Rebekah not only gave him the water he asked, but she offered to draw water for the camels also, ver. 46.*—We should be willing to give even more than is asked, when we perceive it to be desirable or necessary.

765. *The servant asked information concerning Rebekah, ver. 47.*—We should steadily pursue the prescribed path of our duty, till we have secured the full answer to our prayers.

766. *The servant told what he had given to Rebekah, but did not mention their value, ver. 47.*—We should speak of our good deeds with modest humility, and never endeavour to make them appear more or greater than they really are.

767. *The servant told that he had thanked and blessed God for his direction and care, ver. 48.*—We should never be ashamed of our piety, and should always acknowledge the care and the kindness of God.

768. *The servant requested an answer, that he might be faithful in his master's business;* ver. 49.—We should be faithful, diligent, and persevering in performing the business entrusted to our care.

SECTION XXXIX.

The Marriage of Isaac and Rebekah.

Gen. xxiv. 50—67.

50. Then Laban and Bethuel answered and said, (1) *The thing* (2) *proceedeth from the Lord:* (3) *we cannot speak unto thee bad or good.*

1. The whole of this matter.—2. Has happened under the immediate direction of.—3. It is not for us to give any opinion on the subject.

50. Who answered? *What did Laban and Bethuel say?* From whom did the thing proceed? What proceeded from the Lord? Who said that the thing proceeded from the Lord? *What did Laban and Bethuel say they could not do?* What could they not speak? To whom could they not speak?

51. Behold, Rebekah is (1) *before thee*, take her, and (2) *go*, and let her be (3) *thy master's son's wife*, as the Lord hath (4) *spoken.*

1. Ready to go with thee.—2. Conduct her to your master.—3. Isaac's.—4. Shown to us his will.

51. Who was before him? Before whom was Rebekah? *What did they bid the servant do?* Whom was he to take? Who was to take Rebekah? What was he to do when he took Rebekah? *What did they say Rebekah would be?* Whose wife? Whose son's wife? Whose master's son's wife? As who had spoken? What was to be as the Lord had spoken?

52. And it (1) *came to pass*, that, when Abraham's servant heard (2) *their words*, he (3) *worshipped the Lord*, bowing himself to the (4) *earth.*

1. Happened.—2. What they said.—3. Praised, and returned thanks to.—4. Ground.

52. Who heard their words? What did Abraham's servant hear? *What did Abraham's servant do when he heard their words?* Who worshipped? Whom did he worship? *In what manner did he wor-*

ship the Lord? Who bowed himself? To what did he bow himself? Why did he bow himself to the earth? When did he worship God?

53. And the servant brought (1) *forth* (2) *jewels* of silver, and (2) *jewels* of gold, and (3) *raiment*, and gave them to Rebekah: he gave also to her brother and to her mother (4) *precious* things.

1. Out from among his goods.—2. Precious articles made.—3. Clothes.—4. Valuable.

53. *What did the servant bring forth?* What kinds of jewels did he bring forth? What did he bring forth besides jewels of silver and gold? *What did he do with the jewels and raiment?* To whom did he give them? What did he give to Rebekah? *What did he give to her mother and brother?* To whom did he give precious things? Whose mother and brother? What kind of things did he give Rebekah's mother and brother?

54. And they did eat and drink, (1) *he* and the men that were with him, and (2) *tarried* all night: and they rose up in the morning: and he said, (3) *Send me away unto my master.*

1. Abraham's servant.—2. Continued there.—3. Let every thing be made ready that I may return.

54. Who ate and drank? *What did the servant and the men who were with him do?* How long did they tarry? What did they do all night? What did they do in the morning? Who rose up? When did they rise up? *What did the servant say in the morning?* Who was to be sent away? Who were to send him away? To whom was he to be sent? When did he wish to be sent away?

55. And her brother and her mother said, Let (1) *the damsel* (2) *abide* with us a few days, at the least ten; after that (3) *she shall go.*

1. Rebekah.—2. Remain.—3. We will allow you to take her away to your master.

55. Who spoke to Abraham's servant? Whose mother and brother? To whom did they speak? *What did Rebekah's mother and brother say to the servant?* Who was to abide with them? With whom was Rebekah to abide? *For how long did they wish Rebekah to abide with them?* Ten what? What was to happen during ten days? *What was to happen at*

the end of ten days? Who was then to go? When was she to go?

56. And he said unto them, (1) *Hinder me not*, (2) *seeing* the Lord hath (3) *prospered my way*; (4) *send me away*, that I may go to my master.

1. Do not prevent me from going away immediately.—2. Since.—3. Made me so very successful.—4. Allow me to set out on my journey.

56. *What did the servant say to them?* Who was not to be hindered? Who were not to binder him? *Why were they not to hinder him?* What had the Lord done? Prospered what? Who had prospered his way? Whose way had the Lord prospered? *What did he wish them to do?* Who were to send him away? *Why did he desire to be sent away?* Go to whom? What was to be done that he might go to his master?

57. And they said, We will call the (1) *damsel*, and (2) *inquire at her mouth*.

1. Young woman herself.—2. Ask her whether she be willing to go immediately or not.

57. *What did Rebekah's mother and brother say?* Whom were they to call? Who were to call the damsel? *Why were they to call the damsel?* Inquire at whose mouth? Who were to inquire at her mouth?

58. And they called Rebekah, and said unto her, (1) *Wilt thou go with this man?* And she said, I (2) *will go*.

1. Art thou willing to.—2. Am willing to.

58. Whom did they call? Who called Rebekah? *What did they ask at Rebekah?* Go with whom? Whom did they ask to go with the man? *What answer did Rebekah give them?* Who would go? With whom would she go?

59. And they sent away Rebekah their (1) *sister*, and (2) *her nurse*, and Abraham's servant, and his men.

1. Near relation.—2. The aged woman who had taken care of, and reared her.

59. What did they do with Rebekah? *Whom did they send away?* What is Rebekah here said to be? Whose sister? *Whom did they send with Rebekah?* Whose nurse? What did they do with Rebekah's nurse? With whom did they send Rebekah and her

nurse? Whose servant? Who went with Abraham's servant, besides Rebekah and her nurse?

60. And they (1) blessed Rebekah, and said unto her, Thou art our (2) sister, (3) be thou the mother of thousands of millions, and let thy (4) seed (5) possess the gate of those which (6) hate them.

1. Solemnly called upon God to send prosperity to.—2. Near relation.—3. We desire that thou mayest be.—4. Children and posterity.—5. Have power and dominion over.—6. Are their enemies.

60. *What did they do to Rebekah before they sent her away?* Whom did they bless? Who blessed her? *What did they say to Rebekah when they blessed her?* What did they say she was? What did they wish her to be? The mother of what? What did they wish her seed might do? Possess what? Possess whose gate? Which hated whom?

61. And Rebekah (1) arose, and her (2) damsels, and they rode upon the camels, and (3) followed the man: and the servant (4) took Rebekah, and went (5) his way.

1. Made herself ready.—2. Female servants.—3. Went away with Abraham's servant, who travelled before them.—4. Received.—5. On his return to his master.

61. Who arose? Who arose with Rebekah? Whose damsels? *How did Rebekah and her damsels travel?* Who rode upon camels? *Whom did they follow?* *What did Abraham's servant do?* Took whom? What did he do when he took Rebekah? Who went his way? When did he go his way?

62. And Isaac came from the (1) way of the well Lehai-roi: for he (2) dwelt in the (3) south country.

1. Road which led to.—2. Was living.—3. Country which lies towards the south.

62. Who came? *From what way did Isaac come?* Of what well? Why did he come by the way of this well? Where did he dwell? In what country? Who dwelt in the south country?

63. And Isaac went out to (1) meditate in the (2) field (3) at the even-tide; and he (4) lifted up his eyes, and saw, and, behold, (5) the camels were coming.

1. Think upon God, and to pray.—2. Open country.—3. In the evening.—4. Looked up.—5. The servant, with Rebekah and her attendants, who were riding on camels.

63. Who went out? *What did Isaac go out to do?* Whither did Isaac go to meditate? At what time did

Isaac go to meditate in the fields? Who lifted up his eyes? *What did Isaac see when he lifted up his eyes?* What were coming? Who saw the camels coming? When did Isaac see the camels coming? Where was Isaac when he saw the camels coming?

64. And Rebekah (1) *lifted up her eyes*; and when she saw Isaac she (2) *lighted off the camel.*

1. Looked.—2. Came down from.

64. What did Rebekah do? Who lifted up her eyes? *Whom did Rebekah see when she lifted up her eyes?* *What did Rebekah do when she saw Isaac?* From what did she light? When did Rebekah light off the camel?

65. For (1) *she had said unto the servant, What man is this that (2) walketh in the field to meet us?* And the servant had said, It is my master: Therefore she took a vail and (3) *covered herself.*

1. Rebekah.—2. Cometh across.—3. Put it over her, so that she might not be seen.

65. *What had Rebekah said to the servant?* Of what man did Rebekah inquire? Where was he walking? Whom was he meeting? *What answer did the servant give to Rebekah's question?* Whom did he say the man was? *What did Rebekah do when she knew it was Isaac?* What did she take? Who took a vail? What did Rebekah do with the vail? With what did she cover herself?

66. And the servant told Isaac (1) *all things* that he had (2) *done.*

1. Every circumstance that had happened to him; and all.—2. Performed, for the purpose of succeeding in the matter for which he was sent.

66. *What did the servant tell?* Who told all this? To whom did he tell these things?

67. And Isaac (1) *brought (2) her* into his mother's (3) tent, and (4) *took Rebekah*, and she (5) *became his wife*: and he loved her: and Isaac was (6) *comforted* after his mother's death.

1. Conducted.—2. Rebekah.—3. Temporary dwelling place.—4. He married.—5. Dwelt with him as.—6. Consoled by Rebekah.

67. *Whither did Isaac bring Rebekah?* To whose tent? Who was brought to Sarah's tent? Who brought her there? Who was Sarah? Whose mother? *What did Rebekah become?* Whose wife did Rebekah

become? Whom did Isaac love? Who was comforted? After what was Isaac comforted?

[For chapter xxv. 1—6, see Bible.]

LESSONS.

769. *Laban and Bethuel acknowledged the hand of God in the matter*, ver. 50.—We should be careful to mark, and ready to acknowledge, the overruling hand of God in his providence.

770. *When they saw God's hand in the matter, they would not interfere*, ver. 50.—We should beware of obstructing, or opposing the designs of God for the good of others.

771. *They readily gave up their interest in Rebekah*, ver. 51.—We should be willing and ready to part with any thing, or every thing, for God's sake, and for the promoting of his cause in the world.

772. *They stipulated, that Rebekah was to be his master's son's wife*, ver. 51.—We should be distinct, and pointed, and decided in all our transactions with others.

773. *The servant was to do as the Lord had spoken*, ver. 51.—We should hear and obey God's voice in his providences, as well as the plainer declarations of his holy word.

774. *When the servant saw that he had succeeded, he worshipped God*, ver. 52.—We should glorify and praise God for every instance of his blessing and help.

775. *In worshipping God the servant bowed himself to the earth*, ver. 52.—It is not unlawful, in private worship, to accommodate ourselves to the innocent forms or customs of those with whom we dwell.

776. *The servant gave rich presents to Rebekah and her relations*, ver. 53.—We should be liberal to those who have dealt liberally with us.

777. *They ate and drank and remained all night*,

ver. 54.—It is lawful to enjoy the good things of this life, whose use is sinful only when abused.

778. *The under-servants partook of the feast*, ver. 54.—We should be condescending and attentive to the comforts and enjoyments of inferiors.

779. *They arose in the morning*, ver. 54.—We should never make the festivities of the night, unfit us for our active duties of the morning.

780. *The servant desired to be sent home to his master*, ver. 54.—We should not allow our own personal enjoyments and pleasures to betray us into neglect, or indifference to the interests of our employers.

781. *They wished Rebekah to remain with them a few days*, ver. 55.—We should conduct our affairs with discretion, and with due consideration of all circumstances.

782. *They were not to hinder the servant from returning*, ver. 56.—We should never, without good reason, impede or prevent the diligence and zeal of others when exercised in a good cause.

783. *They were not to hinder what God had evidently prospered*, ver. 56.—We should hesitate in judging harshly, or in discountenancing, any scheme of usefulness, which is agreeable to the word of God, or at least not contrary to it.

784. *They were to let him home to his master*, ver. 56.—Servants should rejoice in promoting, and communicating the news of, happiness and prosperity to their masters.

785. *They resolved to call and consult Rebekah*, ver. 57.—We should consult the feelings and inclinations of those come to years of discretion, in every important matter in which their interests and happiness is concerned.

786. *They asked Rebekah's consent to the marriage*, ver. 58.—Marriages should never be forced, but should proceed with the full consent of both parties.

787. *Rebekah at once said that she would go*, ver.

58.—True modesty is as consistent with candour on the one hand, as it is opposed to affectation on the other.

788. *They sent Rebekah's nurse with her*, ver. 59.—We should endeavour to procure for the young, comfort and advice, in unknown and trying circumstances.

789. *They blessed Rebekah at parting*, ver. 60.—We should, at parting with our friends, commit them to the care of God, and pray for his blessing upon them.

790. *They wished Rebekah to be the mother of thousands of millions*, ver. 60.—As children are designed by God to be blessings, every child should endeavour to make himself a blessing to his parents.

791. *Rebekah left her friends, to follow the man*, ver. 61.—We should be willing to part with relations and friends, whenever our duty to God requires it.

792. *Isaac went out to the fields to meditate*, ver. 63.—We should frequently retire from the world for self-examination and prayer.

793. *Isaac, while meditating, saw the camels coming*, ver. 63.—When we are diligent in serving God, he will promote both our spiritual and our temporal good.

794. *Rebekah, on seeing Isaac, alighted from the camel, and covered herself with a veil*, ver. 64, 65.—We should always be modest, retiring and respectful in the presence of strangers.

795. *The servant told Isaac all that had happened*, ver. 66.—We should rejoice in relating to others the goodness and mercy of God to ourselves.

796. *Isaac brought Rebekah into his mother's tent*, ver. 67.—Husbands should, according to their ability, provide for the happiness, the comfort, and the maintenance of their wives.

797. *Isaac loved Rebekah*, ver. 67.—Husbands should love their wives.

798. *Isaac was comforted after his mother's death,*
ver. 67.—Wives should endeavour to promote the
comfort and welfare of their husbands.



SECTION XL.

The Death of Abraham, and the Birth of Esau and Jacob.—Gen. xxv. 7—10; 19—23; and 27—34.

7. And (1) these are the days of the years of Abraham's life which he lived, an hundred (2) threescore and fifteen years.

1. This is the number.—2. And seventy-five.

8. Then Abraham (1) gave up the ghost, and died in a good old age, an old man, and full of years; and (2) was gathered to his people.

1. Departed this life.—2. Slept with his fathers.

7, 8. *How old was Abraham? Who gave up the ghost? In what did Abraham die? Who was an old man? Of what was Abraham full when he died? To whom was Abraham gathered? Who was gathered to his people?*

9. And his sons, Isaac and Ishmael, buried him in the cave of Machpelah, in the field of Ephron, the son of Zohar the Hittite, which is before Mamre;

9. *Who buried Abraham? Who were Isaac and Ishmael? Whose sons were they? Where did they bury Abraham? Where was the cave of Machpelah? In whose field? Where was this field?*

10. The field which Abraham (1) purchased of the sons of Heth: there was Abraham buried and Sarah his wife.

1. Bought from.

10. *Who purchased this field? Of whom did Abraham purchase this field? Who were buried in this field? Who was Abraham's wife?*

[For verse 11 to 18, see Bible.]

19. And (1) these are the generations of Isaac, Abraham's son: Abraham (2) begat Isaac.

1. This is an account of the family.—2. Was the father of.

19. The generations of whom? *Who was Abraham's son? Whom did Abraham beget?*

20. And Isaac was forty years old when he (1) took Rebekah to wife, the daughter of Bethuel the Syrian of Padan-aram, the sister to Laban the Syrian.

1. Married Rebekah.

20. Whom did Isaac take to wife? Who took Rebekah to wife? *How old was Isaac when he took Rebekah to wife? Who was Rebekah? Of whom was Rebekah the sister? Of what place was Bethuel? Of what country was Laban?*

21. And Isaac (1) entreated the Lord for his wife, because she (2) was barren: and the Lord (3) was entreated of him, and Rebekah his wife (4) conceived.

1. Prayed to.—2. Had no children.—3. Answered his prayer.—4. Became with child.

21. What did Isaac do? Whom did Isaac entreat? Who entreated the Lord? *For whom did Isaac entreat the Lord? Why did Isaac entreat the Lord for his wife? Who was barren? Who was entreated of Isaac? What was the consequence of the Lord's being entreated of Isaac? Who conceived?*

22. And the children struggled together within her: and she said, If it be so, (1) why am I thus? And she went to (2) inquire of the Lord.

1. What is the reason of this?—2. Ask the reason from.

22. What struggled within her? *What did Rebekah say? What did Rebekah do? Of whom did Rebekah inquire?*

23. And the Lord said unto her, Two nations are in thy womb, and two (1) manner of people shall be separated from thy bowels: and the one people shall be stronger than the other people; and the elder shall serve the younger.

1. Kinds.

23. *What did the Lord say to Rebekah? What were the one people to be more than the other people? Who was to serve the younger? Whom was the elder to serve?*

[For ver. 24. to 26, see Bible.]

27. And the (1) boys grew: and Esau was a (2) cunning hunter, a (3) man of the field; and Jacob was a (4) plain man (5) dwelling in tents.

1. Two children.—2. Active and expert.—3. Bold and strong man in hunting, and in war.—4. Common.—5. Living.

27. Who grew? *What was Esau?* What kind of a hunter was Esau? Who was a man of the field? *What was Jacob?* What kind of a man was Jacob? In what did Jacob dwell? Who dwelt in tents?

28. And Isaac loved Esau, because he did eat of (1) *his venison*; but Rebekah loved Jacob.

1. The animals which he killed in hunting.

28. Whom did Isaac love? *Why did Isaac love Esau?* What did Isaac eat? Of whose venison did Isaac eat? *Whom did Rebekah love?* Who loved Jacob?

29. And Jacob (1) *sod pottage*; and Esau came from (2) *the field*, and he was (3) *faint*.

1. Boiled a kind of soup made of lentiles.—2. Hunting.—3. Fatigued and hungry.

29. *What did Jacob do?* Who sod pottage? *What did Esau do at the time that Jacob sod pottage?* From what did Esau come? When did Esau come from the field? *What was Esau when he came from the field?* Who was faint? When was Esau faint?

30. And Esau said to Jacob, Feed me, I (1) *pray thee*, with that same red pottage: for I am (2) *faint*: (3) *therefore* was his name called Edom.

1. Entreat.—2. Very much fatigued and weak with hunger.—3. For which reason.

30. *What did Esau say to Jacob when he came from the field?* What did Esau wish Jacob to do? Feed whom? *With what did he wish Jacob to feed him?* What did he wish Jacob to do with the red pottage? *Why did Esau wish Jacob to feed him?* Who was faint? What was Esau called? *Why was Esau called Edom.*

31. And Jacob said, Sell me this day (1) *thy birth-right*.

1. The rights which you possess, by reason of your being the eldest son.

31. *What did Jacob say to Esau when he desired his pottage?* What did Jacob wish him to sell? Who was to sell his birth-right? *To whom was he to sell his birth-right?* When did Jacob wish him to sell his birth-right?

32. And Esau said, Behold I am (1) *at the point to die*, and what (2) *profit* shall this birth-right do to me?

1. Just about to die.—2. Good.

32. *What did Esau say when Jacob wished him to sell his birth-right?* Who was at the point to die? At the point to what? What did Esau think would do him no profit? To whom would this birth-right do no profit? *Why did Esau think his birth-right would do him no profit?*

33. And Jacob said, Swear (1) to me this day; and he sware unto him: and he sold his birth-right unto Jacob.

1. That you will make over to me your birth-right.

33. *What did Jacob desire Esau to do?* Who was to swear? To whom was Esau to swear? When was Esau to swear? *What did Esau do unto Jacob?* *What did Esau sell?* What did Esau do with his birth-right? to whom did he sell his birth-right?

34. Then Jacob gave Esau bread and pottage of lentiles, and (1) he did eat and drink, and rose up, and went (2) his way. Thus Esau (3) despised his birth-right.

1. Esau.—2. Carelessly from the place.—3. Did not set a proper value upon.

34. *What did Jacob give to Esau?* To whom did Jacob give the bread and pottage? Of what were the bread and pottage made? *What did Esau do when Jacob gave him the bread and pottage?* What did Esau do after he had eaten and drank? Who rose up and went his way? When did Esau rise up and go his way? *What did Esau despise?* Whose birth-right did Esau despise?

LESSONS.

799. *Abraham died in a good old age, an old man and full of years, ver. 7.*—Long life is a blessing from God, when it is spent in his service.

800. *Abraham was gathered to his people, ver. 8.*—Death is but the prelude to another and never-ending existence.

801. *Isaac and Ishmael joined in honouring their father, ver. 9.*—Children should assist and encourage each other in doing honour to their parents.

802. *His sons buried Abraham where he directed them*, ver. 9.—We should show respect to the memory, and obedience to the wishes, of our parents in their funerals.

803. *Abraham chose to be buried with Sarah*, ver. 10.—It is lawful, and may sometimes be proper, to choose the spot, and direct as to the circumstances of our burial.

804. *Isaac was forty years old when he was married*, ver. 20.—Marriages should be neither very early, nor rashly entered upon.

805. *Isaac entreated the Lord for his wife*, ver. 21.—Whatever we wish that is lawful, we may humbly and submissively ask it of God.

806. *God was entreated of Isaac*, ver. 21.—Although God will always be faithful to his promises, yet he requires that promised blessings should always be given as the answer to our prayers.

807. *Rebekah went to inquire of the Lord*, ver. 22. We should lay all our wants, and difficulties before God in prayer.

808. *God appointed, before the children were born, that the elder should serve the younger*, ver. 23.—God is the sovereign ruler and director of every circumstance in providence.

809. *Esau was a cunning hunter, and a man of the field*, ver. 27.—Hunting and field sports are not only lawful, but are often necessary for health and subsistence.

810. *Jacob was a plain man dwelling in tents*, ver. 27.—We should never slight nor despise others for the plainness of their manners, or the quiet and unobtrusive nature of their dispositions or employments.

811. *Isaac loved Esau because he ate of his venison*, ver. 28.—We should never estimate mere physical, above moral qualities, nor prefer children for selfish purposes, or because of sensual gratifications.

812. *Rebekah loved Jacob*, ver. 28.—We should always love and esteem children for their piety, modesty, and humility, rather than for their strength, their beauty, or their abilities.

813. *Jacob sod pottage*, ver. 29.—It is not only lawful, but proper, to attend to our temporal conveniences and comforts.

814. *Esau had gone to the field, without making any provision for his return*, ver. 29.—We should be prudent in foreseeing circumstances, and diligent, under the blessing of God, in providing for them.

815. *Esau would be satisfied with no kind of food but Jacob's red pottage*, ver. 30.—We should never pamper our appetites, or indulge in unreasonable longings for improper or unlawful things.

816. *Esau's unreasonable longing for red pottage was the cause of his name being called Edom*, ver. 30.—We should beware of every sin, however trivial or harmless it may at the time appear, Esau's self-indulgence, and want of self-command, was emblazoned on his country and descendants for many centuries afterwards.

817. *Jacob refused to give the pottage*, ver. 31.—We should never be unfeeling nor unkind to any, especially to brothers or friends.

818. *Jacob took an undue advantage of Esau's longing and known self indulgence*, ver. 31.—We should never take an undue advantage of the sins of others, and far less of their weakness, their embarrassments, or their distress.

819. *Jacob longed for his birth-right*, ver. 31.—We should earnestly desire spiritual blessings and privileges, but should never attempt to acquire them by improper or unlawful means.

820. *Because Esau could not personally enjoy the temporal blessings of the birth-right, he saw no profit in its spiritual advantages*, ver. 32.—We should never

prefer temporal enjoyments to spiritual blessings and privileges.

821. *Jacob made him swear*, ver. 33.—We should anxiously secure the possession and advantages of all our spiritual blessings.

822. *Esau sold his birth-right*, ver. 33.—We should never prefer time to eternity, earth to heaven, or sin to holiness.

823. *Jacob gave more than the price promised for the birth-right*, ver. 34.—We should be faithful and liberal in all our dealings and engagements.

824. *Esau ate and drank, and went his way*, ver. 34.—We should not be unconcerned for the commission of sins, but should confess, repent of, and forsake them.

825. *Esau despised his birth-right*, ver. 34.—We should never think lightly of, or willingly part with, those spiritual blessings with which we are favoured in providence.

SECTION XLI.

The sojourn of Isaac in Gerar.

Gen. xxvi. 1—11.

1. And there was a (1) *famine* in the (2) *land*, besides the first (1) *famine* that was in the (3) *days* of Abraham. And Isaac went unto Abimelech, king of the Philistines, unto Gerar.

1. Scarcity of food.—2. Country.—3. Time.

1. *What was there in the land?* Where was the famine? Besides what? When was the first famine? What had happened in the days of Abraham? *Unto whom did Isaac go during this famine?* Who was Abimelech? Of whom was Abimelech king? Where did Abimelech dwell? Who went unto Gerar? What made Isaac go to Gerar?

2. And the Lord (1) *appeared* unto (2) *him*, and said, (3) *Go not* down into Egypt; (4) *dwell* in the (5) *land* which I shall tell thee of.

1. Showed himself.—2. Isaac.—3. Do not go.—4. But remain.—5. Country.

2. *Who appeared unto Isaac?* Unto whom did the Lord appear? *What did the Lord say to Isaac?* Whither was Isaac not to go? Who was not to go down into Egypt? *Where was Isaac to dwell?* Who was to tell Isaac of the land? What was Isaac to do in the land which God was to tell him of?

3. (1) *Sojourner* in this land, and I will be (2) *with thee*, and will (3) *bless thee*: for unto thee, and unto thy (4) *seed*, I will give all these countries; and I will (5) *perform* the oath which I sware unto Abraham thy father;

1. Remain as a stranger.—2. At all times beside thee to protect thee and to do thee good.—3. Make thee prosperous and happy.—4. Children's children.—5. Do what I promised by.

3. *Where was Isaac to sojourn?* Who was to sojourn in that land? *What was the Lord to do to Isaac?* Who was to be with Isaac? What was God to do to Isaac? What was God to give? To whom was God to give all these countries? To whose seed? *What was God to give to Isaac and his seed?* *What was God to perform?* What oath? Unto whom had God sworn? Whose father? What had God done to Abraham his father?

4. And I will make thy (1) *seed* to (2) *multiply* as the stars of heaven, and will give unto thy (1) *seed* all these countries; and (3) *in thy seed* shall all the nations of the earth be (4) *blessed*;

1. Children.—2. Increase in number.—3. By means of the Messiah, who shall be of thy posterity.—4. Benefited, and made happy.

4. *What was to multiply?* Whose seed was to multiply? Who was to make Isaac's seed to multiply? *As what was God to make Isaac's seed to multiply?* What stars? What was to multiply as the stars of heaven? What was God to give to Isaac's seed? *To whom was God to give all these countries?* What was to happen to all nations? What nations were to be blessed? *In what were all the nations of the earth to be blessed?*

5. Because that Abraham (1) *obeyed my voice*, and (2) *kept my charge*, (3) *my commandments*, my (4) *statutes*, and my laws.

1. Did what I said.—2. Performed that which I charged him to do.—3. Because he kept my commandments.—4. Decrees which I instituted.

5. *Why were all nations to be blessed in Isaac's seed?* *What did Abraham do?* Whose voice did

Abraham obey? What did Abraham keep? Who kept God's charge, commandments, ordinances, and laws?

6. And Isaac (1) dwelt in Gerar.

1. Lived.

6. Where did Isaac dwell? Who dwelt in Gerar?

7. And the men of the place asked him (1) of his wife; and he said, She is my sister; for he (2) feared to say, She is my wife; lest, said he, the men of the place should kill me for Rebekah, because she was (3) fair to look upon.

1. About.—2. Was afraid.—3. A beautiful woman.

7. What did the men of the place do? Whom did they ask? Who asked Isaac of his wife? What did Isaac say when they asked him of his wife? Whom did Isaac say Rebekah was? Why did Isaac say that Rebekah was his sister? What did he fear to say? Why did he fear to say that Rebekah was his wife? Who would kill him? Kill whom? For whom would they kill him? Why did Isaac think they would kill him for Rebekah? Who was fair to look upon?

8. And it (1) came to pass, when he had been there a long time, that Abimelech, king of the Philistines, looked out at a window, and (2) saw, and, (3) behold, Isaac was sporting with Rebekah his wife.

1. Happened.—2. Looked.—3. He saw that.

8. What came to pass? Who looked out at a window? Who was Abimelech? What did Abimelech do? What did Abimelech see when he looked out at a window? With whom was Isaac sporting? Who was Rebekah?

9. And Abimelech called Isaac, and said, Behold (1) of a surety she is thy wife; and (2) how saidst thou, She is my sister, And Isaac said unto him, because I said, Lest I (3) die for her.

1. I am sure that.—2. Why.—3. Should be killed.

9. Who called Isaac? What did Abimelech say when he called Isaac? Whom did the king say Rebekah was? Whose wife? What did Abimelech ask at Isaac? What had Isaac said? What did Isaac say for himself? Lest who should die? Die for whom? Who was afraid he should die for Rebekah?

10. And Abimelech said, What is this thou hast done unto us? One of the people might (1) lightly have lain with thy wife, and thou shouldst have brought (2) guiltiness upon us.

1. Thoughtlessly.—2. A crime,

10. *What did Abimelech ask at Isaac?* Who asked this? At whom did Abimelech ask this? With whom might one of the people have lain? With whose wife? *What would Isaac have brought down upon them?* Upon whom would guiltiness have been brought down?

11. And Abimelech (1) charged all his (2) people, saying, He that toucheth this man or his wife shall (3) surely be put to death.

1. Gave strict orders to.—2. Subjects that were under him.—3. Without hope of escape.

11. What did Abimelech do to his people? How many of his people did Abimelech charge? *What charge did Abimelech give to his people?* Whom were they not to touch? *What was to be done to those who touched Isaac or his wife?* Who were to be put to death?

LESSONS.

826. *There was a famine in Isaac's days, as well as in Abraham's*, ver. 1.—Good men, like others, are exposed to the ordinary calamities of life.

827. *Isaac, to avoid the effects of the famine, went to Gerar*, ver. 1.—We should use all lawful means to remedy the natural or providential evils of life.

828. *The Lord appeared to Isaac at the time of the famine*, ver. 2.—God will be present with his people in every time of difficulty and trial.

829. *God directed Isaac what he was to do*, ver. 2.—We should, wherever we have an opportunity, guide and direct others in the path of their duty.

830. *Isaac was not to go to Egypt, but was to remain in the promised land*, ver. 2.—We should choose those places and situations where God is most likely to be found and enjoyed.

831. *God promised to bless and to be with Isaac* ver. 3.—We should daily seek the blessing and presence of God,

832. *God was to give Isaac and his seed all the promised land*, ver. 3.—We should seek an interest in “the rest that remaineth for the people of God,” and should live in the hope of enjoying it.

833. *God was to perform the oath which he swore to Abraham*, ver. 3.—We should implicitly rest in, and rely upon, the promises of God.

834. *God was to multiply his seed as the stars of heaven*, ver. 4.—Children are intended by God as a blessing; and parents should train them in such a manner as to make them such.

835. *In Isaac's seed all the nations of the earth were to be blessed*, ver. 4.—We should endeavour to be ourselves, and to make our children helps and blessings to others.

836. *Isaac was blessed because of Abraham's obedience*, ver. 5.—We should be grateful to God for pious parents, and should ourselves be pious for the sake of our children and our friends.

837. *Abraham obeyed God's voice*, ver. 5.—We should obey God in all that he commands us.

838. *The men of Gerar asked Isaac of his wife*, ver. 7.—We should never thoughtlessly or mischievously alarm, or give cause of fear, to others.

839. *Isaac from fear told a lie*, ver. 7.—We should never allow alarm, or fear of misfortune, to hurry us into sin.

840. *Isaac feared to tell the truth*, ver. 7.—We should never be afraid, when called upon in duty to speak and to maintain the truth.

841. *Isaac was afraid they would kill him*, ver. 7.—We should be more afraid of committing sin, than of losing our lives.

842. *Isaac was there a long time, and unmolested*, ver. 8.—We should never be rash, or uncharitable in our opinions of strangers.

843. *Isaac was sporting with Rebekah*, ver. 8.—Innocent merriment in the pious, and even in the aged,

is not unlawful, and is often desirable, useful, and amiable.

844. *The king reproved Isaac for his falsehood*, ver. 9.—We should, on every fitting occasion, prudently reprove the faults of inferiors or friends.

845. *Isaac endeavoured to excuse himself*, ver. 9.—We should confess and forsake sin, but should never attempt to excuse it.

846. *Isaac's falsehood exposed others to sin*, ver. 10.—We should beware of the first sin, lest it lead ourselves and others to the commission of many.

847. *Abimelech gave charge to his people concerning Isaac*, ver. 11.—We should not only avoid sin ourselves, but we should also endeavour to prevent it in those who are under us.

848. *Abimelech's people were not to touch Isaac or his wife under the pain of death*, ver. 11.—We should do our utmost to protect strangers.

SECTION XLII.

Strife with the Philistines about Wells.

Gen. xxvi. 12—22.

12. Then Isaac (1) sowed in that land, and (2) received in the same year an hundred (3) fold; and the Lord (4) blessed him.

1. Cultivated the ground, and sowed corn and other seeds.—2. Got.—3. Times the quantity that he sowed.—4. Made him rich and prosperous.

12. What did Isaac do? Who sowed? Where did Isaac sow? *What did Isaac receive in that land when he sowed?* When did Isaac receive an hundred-fold? *What did the Lord do to Isaac?* Who was blessed? By whom was Isaac blessed?

13. And (1) the man (2) waxed great, and (3) went forward, and grew, until he became very (4) great:

1. Isaac.—2. Became rich.—3. Continued increasing.—4. Rich and powerful.

13. *What is here said of Isaac?* What did he wax? Who waxed great? *What did Isaac become?*

What did Isaac do till he became very great? How great did Isaac become?

14. For he had possession of flocks, and possession of herds, and great (1) *store* of servants: and the Philistines (2) *envied* him.

1. Numbers.—2. Were grieved at his prosperity, and wished to be like.

14. *What had Isaac?* Of what had Isaac possession? *Of what had Isaac great store?* What is said of the Philistines? *Who envied Isaac?* Why did the Philistines envy Isaac?

15. For all the wells which his father's servants had digged (1) *in the days* of Abraham his father, the Philistines had (2) *stopped* them, and filled them with earth.

1. During the life-time.—2. Destroyed.

15. What had been done in the days of Abraham? Who had digged these wells? Whose servants? *What had Isaac's father's servants done?* When had they digged these wells? *What had the Philistines done to these wells?* Who had stopped them? What had they stopped? What had they done to the wells besides stopping them? What had they filled? *With what had they filled the wells?*

16. And Abimelech said unto Isaac, Go from (1) *us*; for thou art much (2) *mightier* than we.

1. Our place and country.—2. More rich and powerful.

16. Who spake unto Isaac? *What did Abimelech request Isaac to do?* Who was to go from them? *Why did Abimelech wish Isaac to go from them?* What was Isaac? Who was mighty? How mighty was Isaac? Than whom was Isaac mightier?

17. And Isaac (1) *departed thence*, and (2) *pitched* his tent in the valley of Gerar, and dwelt there.

4. Went away from that place.—2. Set up.

17. *What did Isaac do?* Who departed? From whence did Isaac depart? What did Isaac do when he departed thence? What did he pitch? *Where did Isaac pitch his tent?* In what valley? What did Isaac do in the valley of Gerar? *What did Isaac do when he had pitched his tent in the valley of Gerar?*

18. And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had (1) *stopped*

them after the death of Abraham: and he (2) called their names after the names by which his father had called them.

1. Filled them with earth.—2. Gave them the same.

18. *What did Isaac dig?* What wells did Isaac dig? When had these wells been dug? Whose father? *What had the Philistines done?* What had the Philistines stopped? When did the Philistines stop these wells? After whose death? What was done after Abraham's death? *What did Isaac call the wells?* After what names did Isaac call the wells? Who had given them names before this?

19. And Isaac's servants digged in the (1) *valley*, and found there a well (2) *of springing water*.

1. Low place between the hills.—2. Supplied by a spring of water from below constantly running into it.

19. *What did Isaac's servants do?* Where did they dig? Who dug in the valley? What did they find? Who found the well? *When did Isaac's servants find this well?* What kind of a well was this?

20. And the herdmen of Gerar (1) *did strive* with Isaac's herdmen, saying, The water is ours: and he called the name of the well (2) *Esek*; because they (1) *strove* with him.

1. Disputed.—2. Contention.

20. *What did the herdmen of Gerar do?* With whom did they strive? Who strove with Isaac's herdmen? *What did the herdmen of Gerar say?* What was theirs? Who said that the water was theirs? What did Isaac call this well? Why did Isaac call this well *Esek*?

21. And they digged another well, and (1) *strove* for that also: and he called the name of it (2) *Sitnah*.

1. Disputed.—2. Hatred.

21. *What did Isaac's servants do again?* What did they dig? Who dug another well? What did the herdmen of Gerar do? *For what did the herdmen of Gerar again strive?* What did Isaac call this second well?

22. And he (1) *removed* from (2) *thence*, and digged another well; and for that they (3) *strove not*: and he called the name of it (4) *Rehoboth*; and he said, For now the Lord hath made room for us, and we shall be (5) *fruitful* in the land.

1. Went away with all that he had.—2. That place.—3. Did not dispute.—4. Room.—5. Prosperous.

22. *What did Isaac do after they had striven with him for the second well?* Who removed? From whence did he remove? What did he do when he had removed thence? What did he dig? *What did the herdmen of Gerar not do?* What did Isaac call this third well? *What did Isaac say when he called this well Rechoboth?* What had the Lord done? Who had made room? For whom had the Lord made room? What did Isaac say they would be? Who would be fruitful? Why would they be fruitful? Where would they be fruitful?

LESSONS.

849. *Isaac sowed in the land to which God had sent him*, ver. 12.—We should be diligent in our business, and in providing for ourselves the means of support.

850. *Isaac from sowing received an hundred fold*, ver. 12.—God will bless the labours of his people to such an extent as he sees to be best for them.

851. *God blessed Isaac*, ver. 12.—We should put more value on God's blessing, than on the world's prosperity.

852. *Isaac waxed great and went forward*, ver. 13.—We should steadily go forward in the line of our duty, in the fear, for the glory, and under the guidance and protection of God.

853. *The Philistines envied Isaac for his riches*, ver. 14. We should never envy others, nor grieve at their prosperity.

854. *The Philistines destroyed Isaac's wells*, ver. 15.—We should never wantonly nor maliciously injure our neighbours.

855. *The Philistines maliciously filled up the wells with earth*, ver. 15.—Envy will sometimes prompt the wicked to be at more pains in doing an injury, than benevolence will the Christian in doing good.

856. *Abimelech could not endure Isaac, because he was mightier than himself*, ver. 16.—We should never be proud; nor ever wish others less powerful, less wealthy, less useful, or less virtuous than ourselves.

857. *Abimelech desired Isaac to go away from them*, ver. 16.—We should never desire the absence of the pious and good.

858. *Isaac departed from Abimelech, when he desired it*, ver. 17.—We should, in general, submit to rudeness and injustice, rather than oppose them; and when smitten on the one cheek, offer the other also, rather than commit sin.

859. *Isaac digged again the wells of his father*, ver. 18.—We should follow the good and pious examples of our forefathers; reviving, upholding, and forwarding the interests of those useful institutions which they may have established.

860. *Isaac gave to the wells those names which had been given to them by Abraham*, ver. 18.—We should honour those who have done good before us.

861. *Isaac's servants digged a new well*, ver. 19.—It is right, by industry and ingenuity, to endeavour to better our condition, and to add to our comforts.

862. *The herdmen of Gerar falsely affirmed that the water was theirs*, ver. 19.—We should never add falsehood to injustice, nor excuse dishonesty or fraud by uttering a lie.

863. *Isaac's servants dug another well*, ver. 21.—We should not be discouraged under oppression or difficulty, but should rather renew our industry to remedy our loss.

864. *The herdmen of Gerar strove for the second well also*, ver. 21.—We should never by success in one crime, be encouraged to attempt another.

865. *Isaac remonred from thence*, ver. 22.—We should endeavour to avoid, as much as possible, the company and fellowship of wicked and ungodly men.

866. *Isaac digged a third well, for which they did*

not strive, ver. 22.—When we are wronged, we should patiently persevere in duty till the Lord sees meet to give us deliverance.

867. *Isaac said that the Lord had now made room for him*, ver. 22.—The Lord overrules and directs all things for the glory of his name and the good of his people.

868. *When God had made room for him, Isaac hoped to be fruitful*, ver. 22.—We should trust for success only in the blessing of God upon our lawful endeavours.

SECTION XLIII.

The covenant of Isaac with Abimelech.

Gen. xxvi. 23—35.

And (1) he went up from (2) thence to Beer-sheba.
1. Isaac.—2. That place.

23. What did Isaac do? Who went up? From whence did Isaac go up? *To what place did Isaac go up?*

24. And the Lord (1) appeared unto (2) him the same night, and said, I am the God of Abraham thy father; (3) fear not, for I am (4) with thee, and will (5) bless thee, and (6) multiply thy seed, for my servant Abraham's sake.

1. Showed himself.—2. Isaac.—3. Do not be afraid.—4. Always present with.—5. Prosper.—6. Make thy children very numerous.

24. Who appeared? Unto whom did the Lord appear? When did the Lord appear to Isaac? *What happened that same night? What did the Lord say to Isaac when he appeared unto him?* Whose God was he? Who was Abraham? What did God bid Isaac not do? *Why was Isaac not to fear?* Who was with him? With whom was God? *What was God to do to Isaac?* Who was to be blessed? By whom was Isaac to be blessed? What was God to do to his seed? What was God to multiply? *Why was God to bless Isaac and to multiply his seed?* For whose sake?

What was Abraham to God? What was God to do for Abraham's sake?

25. And he builded an altar there, and (1) *called upon the name of* the Lord, and (2) *pitched his tent there*: and there Isaac's servants digged a well.

1. Worshipped and prayed to.—2. Placed.

25. *What did Isaac do there?* What did he build? Where did he build an altar? What did Isaac do besides building an altar? Upon what did he call? Upon whose name did he call? What did he pitch? Where did he pitch his tent? *What did Isaac's servants do?* What did they dig? Who digged a well? Where did they dig a well?

26. Then Abimelech went to (1) *him* from Gerar, and Ahuzzath one of (2) *his friends*, and Phicol the (3) *chief captain of his army*.

1. Isaac.—2. Abimelech's.—3. Highest commander in.

26. *Who went to Isaac?* To whom did Abimelech go? From whence did Abimelech go? Who went with Abimelech? *What was Ahuzzath?* One of whose friends? Who went with Abimelech, besides Ahuzzath? *What was Phicol?* Of what was Phicol the chief captain? Of whose army was he chief captain?

27. And Isaac said unto them, (1) *Wherefore* come ye to me, (2) *seeing* ye hate me, and have (3) *sent me away* from you.

1. For what purpose.—2. Considering that.—3. Compelled me to go.

27. *What did Isaac say to Abimelech?* Wherefore did who come? Come to whom? *What did Abimelech do to Isaac?* Whom did Abimelech hate? Who hated Isaac? What had Abimelech done to Isaac? Who had been sent away? By whom had Isaac been sent away? From whom had Isaac been sent away?

28. And they said, We saw (1) *certainly* that the Lord was (2) *with* thee: and we said, Let there be now (3) *an oath* betwixt us, even betwixt us and thee, and let us make a (4) *covenant* with thee.

1. And were sure.—2. Thy friend and protector.—3. A solemn agreement.—4. Bargain,

28. *What did Abimelech and his friends say to Isaac?* *What had Abimelech seen?* Who was with him? With whom was the Lord? Who say this? *What had they said?* Let there be what? Between

whom was this oath to be? *What did Abimelech wish to make?* With whom did he wish to make a covenant?

29. That thou wilt do us no (1) *hurt*, as we have not (2) *touched* thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou art now (3) *the blessed of the Lord*.

1. Harm.—2. Done any evil to.—3. The person most favoured and prospered by.

29. *What did they wish Isaac not to do to them?* Whom did they wish not to hurt them? *What did they say had been their conduct to him?* Whom had they not touched? What did they say they had done to him? Nothing but what? *How had they sent him away?* In what had they sent him away? *What did they say Isaac was?* Of whom was he blessed? Who was the blessed of the Lord? When was he the blessed of the Lord?

30. And he (1) *made* them (2) *a feast*, and they did eat and drink.

1. Prepared for.—2. An entertainment.

30. *What did Isaac make for them?* For whom did Isaac make a feast? What did they do? Where did they eat and drink? At whose feast did they eat and drink?

31. And they rose up (1) *betimes* in the morning, and (2) *swore* one to another; and Isaac sent them away, and they (3) *departed* from him in peace.

1. Early.—2. Made oath.—3. Went.

31. *What did they do in the morning?* Who rose up? When did they rise up? At what time in the morning did they rise up? What did they do when they rose in the morning? Who swore? To whom did they swear? *What did Isaac do after they had sworn to one another?* From whom did they depart? In what did they depart from Isaac? Who departed in peace.

32. And it (1) *came to pass* the same day, that Isaac's servants came and told him (2) *concerning* the well which they had (3) *digged*, and said unto him, We have found water.

1. Happened.—2. About.—3. Made, by digging deep into the ground.

32. *What happened that same day?* Who came? To whom did they come? *What did his servants tell*

Isaac? Concerning what did they tell Isaac? What had they done to the well? Who had dug the well? *What did they say to him?* What had they found?

33. And he called it Shebah; therefore the name of the city is Beer-sheba unto (1) this day.

1. The time when Moses wrote this book.

33. *What did Isaac call the place?* Who called the place Shebah? What is the city called? *Why is the city called Beer-sheba?* Unto what was the city called Beer-sheba?

34. And Esau was forty years old when he (1) took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite;

1. Married.

34. *What did Esau do?* Whom did he take to wife? Whose daughter was Judith? What was Beeri? *Whom did Esau take to wife besides Judith?* Whose daughter was Bashemath? What was Elon? How old was Esau when he took these wives?

35. Which were a (1) grief of mind unto Isaac and to Rebekah.

1. Cause of great sorrow.

35. *What were these wives to Isaac and Rebekah?* To whom were they a grief of mind? Who were a grief of mind to Isaac and Rebekah?

LESSONS.

869. *Isaac removed once more to Beer-sheba*, ver. 23.—We need not, and should not, expect to possess uninterrupted rest and enjoyment in this world.

870. *The Lord appeared to Isaac that same night*, ver. 24.—God will direct, and be with his people, in every change of circumstances.

871. *Isaac was not to fear*, ver. 24.—We should, while we keep God in view as our guide and Saviour, never allow ourselves to be distressed or afraid under any change or concurrence of circumstances.

872. *God was to be with Isaac to bless him*, ver.

SECTION XLIV.

Isaac's Preparations to bless Esau.

Gen. xxvii. 1—17.

1. And it came to pass, that when Isaac was old, and his eyes were (¹) dim, so that he could not see, he called Esau his eldest son, and said unto him, My son. And he said unto him, Behold, (²) here am I.

1. Not able distinctly to perceive objects.—2. I am here ready to do whatever you desire.

1. Who was old? *What is here said of Isaac when he was old?* Who could not see? Why could Isaac not see? What were dim? *Whom did Isaac call?* Who was Esau? Whose son was Esau? What son of Isaac was Esau? *What did Isaac say to Esau?* *What answer did Esau give to Isaac?*

2. And he said, (¹) Behold, now I am old; I know not the (²) day of my death.

1. Take notice.—2. Time when I shall die.

2. *What did Isaac say of himself?* Who was old? To whom did Isaac say this? What did Isaac not know? The day of what? Of whose death?

3. Now, therefore, take, I pray thee, thy (¹) weapons, thy (²) quiver and thy bow, and go out to the (³) field, and (⁴) take me some (⁵) venison;

1. Hunting materials.—2. Box for holding thy arrows.—3. Open country.—4. Kill for.—5. Wild animals for food.

3. *What was Esau to do?* What was he to take? Whose weapons? What weapons was he to take? *What was he to do when he had taken his quiver and his bow?* To what was he to go? What was he to take? For whom was he to take some venison?

4. And make me (¹) savoury meat, such as I (²) love, and bring it to me, that I may eat; that (³) my soul may (⁴) bless thee before I die.

1. Very pleasant.—2. Am fond of.—3. I, with my whole heart.—4. Pray for, and pronounce future prosperity unto.

4. *What was Esau to make for his father?* What kind of meat was he to make? What did Isaac say of this savoury meat? Who loved savoury meat? *What was Esau to do with the savoury meat when it*

was made? To whom was he to bring it? What was Isaac to do with it? *What was Isaac to do to Esau?* Whom was he to bless? What was to bless him? When was he to bless him? Before who died?

5. And Rebekah (1) *heard* when Isaac spake to Esau his son, And Esau went to the field to hunt for (2) venison, and to bring it.

1. Happened to be within hearing.—2. Some wild animal.

5. *What is here said of Rebekah?* Who heard? When did Rebekah hear? Who spoke to Esau? Who was Esau? *What did Esau do?* Whither did Esau go? For what purpose did he go to the field? To hunt for what? What was he to do with the venison? What was he to bring?

6. And Rebekah (1) *spake unto* Jacob her son, saying, Behold, I (2) *heard* thy father (3) *speak unto* Esau thy brother, saying,

1. Took aside, and seriously advised.—2. Overheard.—3. Give direction.

6. Who spake unto Jacob? Unto whom did Rebekah speak? Who was Jacob? *What did Rebekah say to Jacob?* *What had she heard?* Who spoke? Unto whom did he speak? Who was Esau? Whose brother was Esau?

7. Bring me (1) *venison*, and make me (2) *savoury meat*, that I may eat, and (3) *bless thee before the Lord*, before my death.

1. Flesh of wild animals.—2. Very pleasant.—3. In the presence of God call down blessings upon thee from.

7. *What was Esau to bring?* Who was to bring venison? To whom was he to bring venison? *What was Esau to do with the venison?* What was Esau to make? To whom was he to make savoury meat? What was Isaac to do with the savoury meat? *What did Isaac intend to do after he had eaten of the savoury meat?* Whom was he to bless? Before whom was he to bless Esau? Before whose death? What was he to do before his death?

8. Now therefore, my son, obey my (1) *voice*, according to that which I command thee.

1. Orders.

8. *What did Rebekah bid Jacob obey?* Who was to obey her voice? *What was Jacob to do?* Whose

voice was Jacob to obey? According to what? Who was to command? Whom was Rebekah to command?

9. Go now to the flock, and (1) *fetch* me from (2) *thence* two good kids of the goats; and I will make them (3) *savoury* meat for thy father, such as he loveth;

1. Bring.—2. Among them.—3. Very pleasant.

9. Who was to go to the flock? Whither was Jacob to go? *What did Rebekah bid Jacob fetch?* How many kids was he to fetch? What kind of kids was Jacob to fetch? From whence was he to fetch them? *What was Rebekah to do with the kids?* What kind of meat was she to make? For whom was she to make savoury meat? For whose father? Who loved this? What did Isaac love?

10. And thou shalt (1) *bring* it to thy father, that he may eat, and that he may bless thee before his death.

1. Take.

10. *What was Jacob to do with the savoury meat?* What was he to bring? To whom was he to bring it? To whose father? *What was his father to do?* Who was to eat? What did she expect Isaac to do after he had eaten? Bless whom? Who was to bless Jacob? When was he to bless Jacob? Before what?

11. And Jacob said to Rebekah his mother, Behold, Esau my brother is (1) *an hairy man*, and I am (2) *a smooth man*.

1. All covered with hair.—2. Like other men.

11. Who spoke to Rebekah? Who was Rebekah? *What did Jacob say to his mother?* What kind of a man was Esau? Who was a hairy man? Who was Esau? What kind of a man was Jacob? Who was a smooth man? What was the difference between Jacob and Esau?

12. My father (1) *peradventure* will (2) *feel* me, and I shall (3) *seem* to him as a (4) *deceiver*; and I shall bring a curse upon me and not a blessing.

1. Perhaps.—2. Put his hand upon my skin, and will then know who I am.—3. Appear.—4. Cheat.

12. *What would Jacob's father peradventure do?* Feel whom? Who might feel him? *What would Jacob seem to his father to be?* Who would seem to be a deceiver? To whom would Jacob seem to be a de-

ceiver? *What did Jacob say he might bring upon himself?* And not what? What might he not bring upon himself? By what might he bring a curse upon himself, and not a blessing?

13. And his mother said unto him, (1) *Upon me be thy curse, my son;* only (2) *obey my voice,* and go (3) *fetch me them.*

1. I shall take all the evil upon myself.—2. Do what I bid you.—3. And bring the kids to me.

13. Who answered Jacob? *What did his mother say unto Jacob?* What was to be upon her? Upon whom did she say the curse would be? *What was to be upon Rebekah?* Whose curse? Who was Jacob? *What was Jacob to do?* Obey what? Whose voice? Who was to fetch them? *What was Jacob to fetch?*

14. And he went and fetched and brought them to his mother: and his mother made (1) *savoury meat,* such as (2) *his father loved.*

1. Pleasant.—2. Isaac.

14. *What did Jacob do?* Who went? What did he fetch? (See ver. 9.) To whom did he bring the kids? *What did Rebekah do with the kids?* What did Rebekah make? Who made savoury meat? What kind of savoury meat did Rebekah make? As who loved? Whose father? What did his father love?

15. And Rebekah took (1) *goodly raiment* of her eldest son Esau, which were (2) *with her in the house,* and put them upon Jacob her younger son.

1. Of the best clothes.—2. Beside.

15. *What did Rebekah take?* Who took goodly raiment? *What kind of raiment did Rebekah take?* Whose raiment was this? Who was Esau? What son was Esau? Whose eldest son was he? Where was the raiment? With whom? In what was this raiment? *What did Rebekah do with Esau's raiment?* Upon whom did she put them? Who was Jacob? Whose son? What son of Rebekah was Jacob?

16. And she put the (1) *skins* of the kids of the goats upon his hands, and upon the smooth of his neck.

1. Fur.

16. *What did Rebekah do with the skins of the kids?*

What was put on Jacob's hands? What skins? What kids? What part of the kids were put on Jacob's hands? Who put the skins of the kids upon Jacob's hands? *Where were the skins put, besides on Jacob's hands?* The smooth of what? Of whose neck? What was put on the smooth of Jacob's neck?

17. And she gave the (1) *savoury meat* and the bread, which she had (2) *prepared*, into the hand of her son Jacob.

1. Pleasant.—2. Made ready.

17. *What did Rebekah do with the savoury meat?* Who got them? What was given to Jacob? *What did Jacob get, besides the savoury meat?* Who had prepared them? What had Rebekah prepared? To whom did Rebekah give them? Who was Jacob?

LESSONS.

892. *Isaac called Esau as if he had been his only son*, ver. 1.—Parents ought not to be unreasonably partial to some of their children, nor unjustly neglectful of others.

893. *Isaac called Esau, "My son,"* ver. 1.—Parents should treat their children with affection and respect.

894. *Esau immediately answered his father*, ver. 1.—We should be attentive to our parents, and prompt to answer them.

895. *Isaac was old, but knew not the day of his death*, ver. 2.—We should always be prepared for death.

896. *Isaac directed Esau to go and hunt*, ver. 3.—Hunting and field-sports are lawful, and often necessary, for health and subsistence.

897. *Isaac loved, and desired savoury meat*, ver. 4.—Moderate attention to the comforts of the table, is not inconsistent with religion or true piety.

898. *Isaac wished to eat of Esau's venison, that his soul might bless him*, ver. 4.—we should never allow

sensual gratifications to sway our minds in religious duties.

899. *Isaac was to bless Esau before he died*, ver. 4.—We should earnestly desire, and endeavour to deserve, the blessing of pious parents.

900. *Esau immediately followed his father's directions*, ver. 5.—We ought never to delay obedience, but should instantly do what our parents require of us.

901. *Rebekah betrayed her husband's confidence in allowing her to hear his directions to Esau*, ver. 6.—We should never betray the confidence reposed in us by others.

902. *Rebekah told Jacob all the good that was intended for Esau*, ver. 7.—We should never attempt to make others discontented on account of their own wants, nor envy the good of others.

903. *Rebekah requested and commanded her son to do as she required*, ver. 8.—We should never use the affection of others, nor our own authority in tempting them to sin.

904. *Rebekah knew the savoury meat which Isaac loved, and could herself make it*, ver. 9.—We should never use our knowledge, or abilities, for sinful purposes.

905. *Rebekah intended to defeat the intentions of her husband by giving him savoury meat*, ver. 9.—We should never pretend kindness, nor take advantage of the weakness of others, in order to deceive or betray them.

906. *Rebekah spoke only of Jacob taking the meat to his father, but did not speak of his telling the lie*, ver. 10.—We should beware of deceiving ourselves, or others, by denying or concealing the sins included in what we enjoin them to do.

907. *Jacob was to deceive his father, that he might get his blessing*, ver. 10.—We should never do evil

that good may come ; nor deliberately commit one sin to avoid another.

908. *Jacob reasoned with his mother*, ver. 11.—We should deliberately consider the lawfulness of doubtful acts, before we undertake them.

909. *Jacob objected, not because of the sin, but from fear of detection*, ver. 12.—We should do good and avoid evil, because of our duty to God, and not from fear of consequences to ourselves or others.

910. *Jacob was afraid of incurring a curse*, ver. 12.—We should deliberately consider the consequences of sin when we are tempted to commit it.

911. *Rebekah took upon herself the consequences of the curse*, ver. 13.—We should never tempt others to sin, by offering to suffer its consequences.

912. *Jacob fetched the kids*, ver. 14.—We should zealously obey our parents, as far as we can do so in submission to the authority of God.

913. *Rebekah made savoury meat, such as her husband loved*, ver. 14.—We should never flatter, pamper, or even benefit others, for the purpose of deceiving, or taking an undue advantage of them.

914. *Rebekah took Esau's clothes for Jacob's use*, ver. 15.—We should not, without leave, make use of other people's property, especially for the purpose of doing them an injury.

915. *Rebekah put the skins of the goats on Jacob's hands and neck*, ver. 16.—We should never exert our abilities nor ingenuity in ungodly deeds.

916. *Rebekah put the savoury meat into Jacob's hands*, ver. 17.—We should never, by our actions, any more than by our words, tempt others to sin.

SECTION XLV.

Jacob steals Esau's blessing.

Gen. xxvii. 18—29.

18. And (1) *he* came unto his father, and said, My father. And (2) *he* said, here am I: who art thou, my son?
 1. Jacob.—2. Isaac.

18. To whom did Jacob come? To whose father? *What did Jacob say to his father? What answer did Isaac give to Jacob? What question did Isaac ask at Jacob?*

19. And Jacob said unto his father, I am Esau, thy first-born; I have done (1) *according* as thou badest me; (2) *arise*, I pray thee, sit and eat of (3) *my venison*, that thy (4) *soul* may (5) *bless* me.

1. That which.—2. Rise up.—3. The flesh of wild animals which I have brought.—4. Spirit.—5. Pray for prosperity to.

19. To whom did Jacob speak? *What did Jacob say to his father? Who did he say he was? What was Esau? Whose first-born was Esau? What did Jacob say he had done? What did Jacob desire his father to do? Of what was he to eat? Of whose venison was he to eat? Why was he to eat of the venison? Bless whom? Who was to bless him? When was he to bless Jacob?*

20. And Isaac said unto his son, How is it that thou hast found it so quickly, my son? And he said, Because the Lord thy God (1) *brought* it to me.

1. Assisted me in hunting, and made me successful.

20. *What did Isaac say about his finding the venison? Who had found it quickly? What had he found quickly? Who asked how he had found it quickly? How did Jacob say he had found it? Who did he say had brought it? Whose God? What did he say the Lord his God had done? Brought what? To whom did he say the Lord had brought it?*

21. And Isaac said unto Jacob, Come near, I pray thee, that I may (1) *feel* thee, my son, (2) *whether thou be* my very son Esau or not.

1. Put my hands upon.—2. That I may know whether thou art.

21. *What did Isaac bid Jacob do?—Who was to*

come near? To whom was he to come near? What was Isaac to do to Jacob when he came near? Whom was he to feel? *Why was Isaac to feel Jacob?* Whether he was what?

22. And Jacob went near unto Isaac his father; and (1) he felt him, and said, The voice (2) is Jacob's voice, but the hands (3) are the hands of Esau.

1. Isaac.—2. Appears to me to be the voice of Jacob.—3. Seem to be Esau's hands.

22. What did Jacob do? Who went near? To whom did he go near? *What did Isaac do to Jacob when he went near?* Who felt him? *What did Isaac say when he felt Jacob?* Whose voice was it? What did Isaac say of his hands? Whose hands did he think they were?

23. And he (1) discerned him not, because (2) his hands were hairy, (3) as his brother Esau's hands: so he blessed him.

1. Did not know him.—2. Jacob's.—3. Like.

23. What did Isaac not do? Whom did Isaac not discern? *Why did Isaac not discern that this was Jacob?* What were hairy? As what were Jacob's hands hairy? as whose brother's hands? Who was Jacob's brother? *What did Isaac do to Jacob?* Who was blessed? By whom was Jacob blessed?

24. And he said, Art thou my very son Esau? And (1) he said (2) I am.

1. Jacob.—2. Yes, I am.

24. *What did Isaac say to Jacob?* Art thou what? Whose son? Who did he ask if he was? *What did Jacob say when his father asked if he was Esau?* Who said he was Esau?

25. And (1) he said, Bring (2) it near to me, And I will eat of my son's venison, that my (3) soul may (4) bless thee. And (5) he brought it near to (1) him, and he did eat; and he brought him wine, and he drank.

1. Isaac.—2. The food.—3. Spirit.—4. Pray for prosperity to.—5. Jacob.

25. *What did Isaac bid Jacob do?* What was he to bring near? Who was to bring it? Whither was he to bring it? Near to whom? *What was Isaac to do?* What was he to eat? Whose venison? Who was to eat of his son's venison? *Why was he to eat*

of his son's venison? That what might bless him? Bless whom? What did Jacob do with the venison? What did Jacob bring near? To whom did he bring it near? What did Isaac do when Jacob brought the venison to him? Who ate? What did Jacob bring to Isaac besides the venison? What did Isaac do with the wine?

26. And his father Isaac said unto him, Come (1) near now, and kiss me, my son.

1. Close to me.

26. What did Isaac say to Jacob when he had eaten and drank? Who was to come near? To whom was Jacob to come near? What was Jacob to do when he came near to his father? Who was to kiss him? Whom was Jacob to kiss? What was Jacob to Isaac?

27. And (1) he came near and kissed (2) him: and (2) he smelled the smell of his (3) raiment, and (4) blessed him, and said, See, the smell of my son is as the smell of a field which the Lord hath blessed:

1. Jacob.—2. His father Isaac.—3. Clothes which were Esau's.—4. Pronounced a blessing upon him.

27. What did Jacob do? What did Jacob do when he came near? Whom did he kiss? What did Isaac do when Jacob kissed him? What did Isaac smell? of whose raiment? Whom did Isaac bless? What did Isaac say when he blessed Jacob? What was the smell of Jacob? Like the smell of what kind of a field? That who had blessed?

28. Therefore God give thee (1) of the dew of heaven, and (2) the fatness of the earth, and (3) plenty of corn and wine.

1. The benefit of the dew and rain from.—2. Make thy ground bring forth abundantly.—3. May God always give thee plenty of bread.

29. What did Isaac pray God to give Jacob? The dew of what? Who was to get the dew of heaven? From whom was he to get the dew of heaven? The fatness of what? Of what was Jacob to get plenty? Who was to get plenty of corn and wine? From whom did Isaac wish him to get plenty of corn and wine.

29. Let people (1) serve thee, and nations (2) bow down to thee: be (3) lord over (4) thy brethren, and let thy (5) mother's sons bow down.

to thee ; cursed be every one that curseth thee, and blessed be he that blesseth thee.

1. Become servants to.—2. Become subject.—3. Governor.—4. All thy other relations.—5. Brother and his descendants.

29. *What were the people to do to Jacob ? Whom were the people to serve ? What were the nations to do ? To whom were the nations to bow down ? What was Jacob to be ? Lord over whom ? Who was to be Lord over his brethren ? Who were to bow down to him ? What were his mother's sons to do ? To whom were they to bow down ? Who were to be cursed ? What was to happen to those who cursed Jacob ? Who were to be blessed ? What was to happen to these who blessed Jacob ?*

LESSONS.

917. *Jacob took the meat from his mother and carried it to Isaac, ver. 18.*—We should never tamper with temptation, nor begin to advance towards sinful acts, in the hope of stopping short of their actual commission.

918. *Jacob addressed Isaac as his father, ver. 18.*—We should never make use of plausible outward professions, for sinful or selfish purposes.

919. *Isaac anxiously inquired who Jacob was, ver. 18.*—Our own frailty, or known defects, should make us more cautious, more watchful, and more diligent in religious matters.

920. *Jacob said that he was Esau his first-born, ver. 19.*—We should never tell lies, nor attempt to deceive our parents.

921. *Jacob said he had done as his father bade him, ver. 19.*—One falsehood always leads to the fabrication of many.

922. *Jacob asked his father to eat, ver. 19.*—We should never appear to be kind, while we seek to betray.

923. *Isaac inquired how he had found the venison*

so quickly, ver. 20.—Though we should never be unreasonably suspicious of the intentions of others, we should be prudently cautious in believing their assertions.

924. *Jacob said that Isaac's God had brought the venison to him*, ver. 20.—We should beware of hypocrisy, or of making use of God's name or ordinances, for ungodly or wicked purposes.

925. *Isaac resolved to judge by feeling Jacob's person, rather than by believing his speeches*, ver. 21.—We should judge of men by their lives and holy conduct, rather than by their words, or outward professions.

926. *Jacob submitted to be felt*, ver. 22.—Boldness of assertion, rashness in conduct, or fearlessness of consequences, must never be admitted as sufficient proofs either of truth or falsehood.

927. *Isaac felt Jacob before he would believe him*, ver. 22.—We should use proper means for the detection of imposture.

928. *Isaac judged correctly, both as to Jacob's voice and person*, ver. 22.—We should never allow apparent contradictions to warp our judgment, nor lead us to disbelieve that which we know and understand, because we cannot reconcile it with something else which is beyond our investigation.

929. *Isaac blessed Jacob, while yet he was in doubt of his identity*, ver. 23.—We should never be rash in trusting plausible pretenders to new doctrines, nor leave the plain and simple declarations of Scripture, for the mystified refinements of deceived or designing men.

930. *Isaac inquired whether Jacob spoke truth, after he had blessed him*, ver. 24.—We should be satisfied of the propriety of an action before performing it, rather than to reserve our inquiries till afterwards.

931. *Jacob again affirmed a falsehood*, ver. 24.—

We should beware of the first sin, lest it lead us to more ungodliness.

932. *Isaac desired to eat the venison, that his soul might bless his son*, ver. 25.—Parental estimation and preference should always be founded on moral, and not on physical qualities ; and on religious, and not on selfish principles.

933. *Isaac ate the venison, and drank the wine, under deep religious impressions*, ver. 25.—We should, in the moderate enjoyment of the good things of life, praise and glorify God who bestows them.

934. *Isaac desired Jacob to come near and kiss him*, ver. 26.—Parents should excite their children to pious feelings for their Heavenly Father, by expressions of affectionate tenderness for them, and a desire to promote their best interests.

935. *Jacob kissed his father*, ver. 27. We should never use outward expressions of affection for the purpose of successfully carrying on the plans of deception or injury.

936. *Isaac judged of Jacob by the smell of Esau's raiment*, ver. 27.—We should judge of men by their general character and conduct, and not by their borrowed plausibilities, or transient zeal on special occasions.

937. *Isaac prayed that Jacob might have the fatness of the earth, and plenty of corn and wine*, ver. 28.—We may lawfully desire, and submissively pray for, temporal prosperity, and the good things of life.

938. *Isaac prayed that nations might bow down to him*, ver. 29.—Authority and power over others are given to men, and should be desired by us, only for the purpose of promoting the glory of God, and the good of others.

939. *They were to be cursed who cursed Jacob*, ver. 29.—It is a dangerous thing to speak evil of, or to injure the people of God.

940. *They were to be blessed who blessed Jacob*, ver. 29.—We should respect, honour, and love all God's people.

SECTION XLVI.

Esau's disappointment.—Gen. xxvii. 30—46.

30. *And it came to pass, as soon as Isaac (1) had made an end of blessing Jacob, and Jacob (2) was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.*

1. Was done with.—2. Had just.

30. *Of what did Isaac make an end? Whom did Isaac bless? What happened when Isaac had made an end of blessing Jacob? Who came in? From what did Esau come in? When did Esau come in? Who had gone out? From what had Jacob gone out? The presence of whom? Who was Jacob's father? Who came in when Jacob had gone out? Who was Esau? Where had Esau been?*

31. *And he also had made (1) savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy (2) soul may bless me.*

1. Delicious food.—2. Spirit.

31. *What had Esau done? What had he made? What did Esau do with the savoury meat? What did Esau bring? To whom did he bring it? What did Esau say to Isaac when he brought him the savoury meat? Who was to arise? What was Isaac to do when he arose? Of what was he to eat? Of whose venison? What was Isaac to do when he had eaten Esau's venison? Whom was he to bless? What was he to do before he blessed him?*

32. *And Isaac his father said unto him, Who art thou? And (1) he said, I am thy son, thy (2) first-born Esau.*

1. Esau.—2. Oldest son.

32. *Who spoke to Esau? What did Isaac ask at Esau? What did Esau say when Isaac asked him who he was? What was he? Whose son? What son?*

33. *And Isaac trembled (1) very exceedingly, and said, Who? Where is he that hath (2) taken venison, and brought it me, and I have eaten of (3) all before thou camest, and have (4) blessed him? (5) Yea, and (6) he shall be blessed.*

1. Very much, when he found that Jacob had deceived him.—2. Hunted for.—3. What he gave me.—4. Given him my blessing.—5. Yea.—6. That blessing shall remain upon him.

33. Who trembled? In what manger did Isaac tremble? *What did Isaac say when he trembled?* What did Isaac ask? What did Isaac say had been done? What had Isaac done? Whom had Isaac blessed? What did Isaac say should happen to the person whom he had blessed? Who was to be blessed?

34. And when Esau heard (1) the words of his father, he cried (2) with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father!

1. What his father said.—2. Very much, and in great distress.

34. What did Esau hear? Whose words? *What did Esau do when he heard the words of his father?* Who cried? With what did Esau cry? To whom did Esau cry? *What did Esau say when he cried?* What did he wish his father to do? Bless whom? Whom was Isaac to bless? What did Esau call Isaac?

35. And he said, Thy brother came with (1) subtlety, and hath (2) taken away thy blessing.

1. Much cunning.—2. Got the blessing which I intended to give unto thee.

35. Who had come? Whose brother? Who said that Esau's brother had come? *What had Esau's brother done?* In what manner had Esau's brother come? What had he taken away? Whose blessing? Who had taken away Esau's blessing? In what manner had Jacob taken away Esau's blessing?

36. And he said; is not he rightly named (1) Jacob? for he hath (2) supplanted me these two times: he took away my (3) birth-right; and, behold, now he hath taken away my blessing. And he said, Hast thou not (4) reserved a blessing for me?

1. A supplanter.—2. Contrived to set himself in my place.—3. Rights as the oldest son.—4. Still kept.

36. *What did Esau say of Jacob's name?* Why was he rightly named Jacob? *What had Jacob done?* Supplanter whom? How often had Jacob supplanted Esau? *What was the first instance of Jacob's supplanting Esau?* Whose birth-right had he taken away?

What had he done to Esau's birth-right? Who had taken Esau's birth-right away? *What was the other instance of Jacob supplanting Esau?* Whose blessing had been taken away? Who took away Esau's blessing? *What did Esau ask at his father?* Reserved what? For whom?

37. And Isaac answered and said unto Esau, Behold I have made (1) him thy (2) *Lord*, and all his (3) *brethren* have I given to him for servants; and with corn and wine have I (4) *sustained him*: and what (5) shall I do now unto thee, my son?

1. Jacob.—2. Master.—3. Companions.—4. Promised that he shall be plentifully supplied.—5. Is there remaining that I can promise.

37. *What had Isaac made Jacob?* Whose Lord? Who was made Esau's Lord? Who had made Jacob Esau's Lord? *What had Isaac given Jacob?* Whose brethren? To whom were they given? How many of his brethren were given? For what were his brethren given unto him? *With what was Jacob to be sustained?* Who was to be sustained with corn and wine? Who sustained him with corn and wine? What did Isaac ask at Esau? Do unto whom? Whose son?

38. And Esau said unto his father, Hast thou but one blessing, my father? Bless me, even me also, O my father! And Esau (1) *lifted up his voice*, and wept.

1. Cried aloud.

38. *What did Esau ask?* One what? Who asked if Isaac had but one blessing? If who had but one blessing? Whose father? *What did Esau urge his father to do?* Who was to bless him? Whom did he ask to bless him? *What did Esau do when he asked his father to bless him?* Who listed up his voice? What did Esau do when he listed up his voice? Who wept?

39. And Isaac his father answered, and said unto him, Behold (1) *thy dwelling shall be the (2) fatness of the earth*, and (3) of the dew of heaven from above;

1. Thou shalt get.—2. Rich fruits.—3. Thy fields shall be watered with.

39. *What did Isaac say would happen to Esau?* What was his dwelling to be? The fatness of what? Whose dwelling was to be the fatness of the earth?

Who said this? Of what, besides the fatness of the earth, was Esau to partake? Dew of what? Who was to partake of the dew of heaven?

40. And (1) *by thy sword shalt thou live*, and shalt (2) *serve thy brother*: and it shall come to pass, when thou shalt (3) *have the dominion*, that thou shalt (4) *break his yoke from off thy neck*.

1. Thou shalt be supported by what thou shalt take by the sword.—2. Be subject to.—3. Be stronger than he.—4. Free thyself from his bondage.

40. *By what was Esau to live?* By whose sword? What was Esau to do by his sword? Who was to live by his sword *Whom was Esau to serve?* Whose brother? What was Esau to do to his brother? *What was to come to pass?* When he should have what? When who should have dominion? *What was Esau to do when he had dominion?* Whose yoke? What was he to do to Jacob's yoke? From what was he to break the yoke? From whose neck? When was he to break the yoke from his neck?

41. And Esau hated Jacob, (1) *because of the blessing* (2) *wherewith his father blessed him*: and Esau said (3) *in his heart*, *The days (4) of mourning for my father are (5) at hand*, then will I (6) *slay my brother Jacob*.

1. On account.—2. With which.—3. Within himself.—4. When we shall lament for my father's death.—5. Not far off.—6. Kill.

41. What did Esau do? Whom did Esau hate? *Why did Esau hate Jacob?* Who had blessed him? Whom had his father blessed? *What did Esau say in his heart?* What were at hand? Mourning for whom? *What did Esau resolve to do?* Whom was he to slay? Whose brother? What was he to do to his brother? When was he to slay his brother Jacob?

42. And these words of Esau her elder son were told to Rebekah. And she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, (1) *as touching thee*, doth comfort himself, (2) *plotting to kill thee*.

1. Concerning.—2. Intending.

42. What were told? Whose words were told? To whom were they told? *What did Rebekah do when she heard of Esau's design?* Who called Jacob? When did she call Jacob? Who was Jacob? Which

of her sons? *What did Rebekah say to Jacob?* What did Esau do? In what purpose did Esau comfort himself? As touching whom? What did Esau purpose to do? To kill whom? Who told Jacob this?

43. Now, therefore, my son, (1) obey my voice; and (2) arise, flee thou to Laban my brother, to Haran:

1. Do this that I shall tell thee.—2. Prepare thyself, and go quickly.

43. *What did Rebekah bid Jacob do?* What was Jacob to obey? Whose voice? Who was to arise? What was Jacob to do when he arose? *Whither was Jacob to flee?* To whom was he to flee? Who was Laban? Where was Laban? Who was at Haran?

44. And (1) tarry with him a few days, until (2) thy brother's fury turn away;

1. Remain.—2. Esau's anger shall cease.

44. *What was Jacob to do at Haran?* With whom was Jacob to tarry? How long was he to tarry with Laban? Until what? Whose fury? Till what should happen to his brother's fury?

45. Until thy brother's anger (1) turn away from thee, and he forget (2) that which thou hast done to him: then I will send and (3) fetch thee (4) from thence. Why should I (5) be deprived also of you both in one day?

1. Show itself no more against.—2. The evil.—3. Bring.—4. From my brother Laban's.—5. Lose.

45. *Until when was Jacob to remain with Laban?* Whose anger? Turn from whom? Till who forget? Till he forget what? Done to whom? *What was Rebekah to do when Esau's anger was turned away?* Who was to be fetched? Who was to fetch him? From whence was he to be fetched? What did Rebekah ask about being deprived of them? Both of whom? In one what?

46. And Rebekah said to Isaac, (1) I am weary of my life (2) because of the daughters of Heth: If Jacob (3) take a wife of the daughters of Heth, such as these which are (4) of the daughters of the land, what good shall my life do me?

1. I have no desire to live.—2. On account.—3. Marry one.—4. Around us.

46. *Of what was Rebekah weary?* Who was weary of her life? To whom did Rebekah say she was weary of her life? *What made Rebekah weary of her*

life? Because of what? If Jacob did what? If who took a wife of the daughters of Heth? Such as what? What did Rebekah say would happen if Jacob took any of the daughters of Heth to be his wife? Whose life? Do to whom?

LESSONS.

941. *Esau did not return, till Jacob had gone out from Isaac, ver. 30.*—God, in providence, may permit success in sin without approving of it.

942. *Esau returned from hunting as his father desired, ver. 30.*—We should be diligent and punctual in doing as our parent's require us.

943. *Esau had made savoury meat for his father, ver. 31.*—We should endeavour to promote the comfort and happiness of our parents.

944. *Esau requested his father to eat of his venison, ver. 31.*—We should consider ourselves honoured, when we can make others happy.

945. *Esau desired his father's blessing, ver. 31.*—We should seek to possess, and endeavour to deserve our parents' blessing.

946. *Isaac finding himself deceived, made inquiry, ver. 32.*—We should always inquire into the facts of a case before we decide upon it.

947. *Esau told who he was, ver. 32.*—We should always be honest and candid in giving an account of ourselves.

948. *Isaac trembled very exceedingly, ver. 33.*—To deceive our parents is very sinful and very cruel.

949. *Isaac related to Esau what had been done, ver. 33.*—We should ourselves observe, and point out to others the overruling circumstances in the providence of God.

950. *Isaac confirmed Jacob's blessing, ver. 33.*—We should follow the leadings of providence, and the plain

path of our duty, however contrary it may be to our own inclinations.

951. *Esau cried out with a bitter cry*, ver. 34.—We should be deeply grieved for every loss which is of a spiritual nature.

952. *Esau requested to be blessed also*, ver. 34.—We should be desirous to partake of the blessings of salvation, with the least of God's people.

953. *Jacob had come with subtilty and taken Esau's blessing*, ver. 35.—We should never try to cheat or over-reach others.

954. *Esau now said that Jacob had stolen the birth-right which he himself had sold*, ver. 36.—We should never excuse ourselves by reviling others, nor blame them for the consequences of our own sins.

955. *Esau said that Jacob having got his birth-right, had now also taken his blessing*, ver. 36.—We should never set a bad example before others, nor teach them to think little of sin, lest we ourselves should afterwards be made to suffer by our own lessons.

956. *Esau requested a blessing also*, ver. 36.—We should desire a blessing from our parents, although it be not the best.

957. *Isaac would not recall his blessing*, ver. 37.—We should not rashly, nor inconsiderately, undo what we have in providence been guided lawfully to perform.

958. *Isaac asked what he could do for Esau*, ver. 37.—We should be desirous of meeting the wishes of our friends, when we can do so without injuring others.

959. *Esau requested another blessing*, ver. 38.—We should be desirous of enjoying the very least of God's bounties.

960. *Esau lifted up his voice and wept*, ver. 38.—Our sins will find us out. Esau had, for a moment's gratification, sold his birthright, but now he bitterly weeps for the loss of that blessing which belonged to it.

961. *Isaac blessed Esau*, ver. 39.—We should en-

endeavour to meet the wishes, and grant the requests, of others.

962. *Isaac said that Esau was to serve his brother*, ver. 40.—We should never allow our own affections and wishes to interfere with the plain declarations of God. Jacob had long ago been chosen by God.—This had either been neglected or forgotten by Isaac. But now that circumstances have recalled it to his memory, he at once acquiesces in the declared will of God.

963. *Esau was to break Jacob's yoke from off his neck*, ver. 40.—We should use authority not for the oppression, but for the happiness and welfare of others.

964. *Esau hated Jacob*, ver. 41.—We should never envy nor hate others, even although they have injured us.

965. *Esau resolved to kill his brother*, ver. 41.—We should suppress all hatred and ill-will to others, lest it lead us to open injury, or even murder.

966. *Fear of his father's anger made Esau delay killing Jacob*, ver. 41.—We should fear God rather than man; and not insult him, by being influenced by the authority and approbation of others, more than by his.

967. *Some one told Rebekah of Jacob's danger*, ver. 42.—We should always endeavour to prevent sin, and defeat the wicked and cruel intentions of persecutors.

968. *Esau comforted himself in the prospect of revenge*, ver. 42.—We should never indulge in evil thoughts, nor take comfort from the hope of success in sin.

969. *Rebekah warned Jacob of his danger*, ver. 42.—We should timely and prudently warn others of their danger.

970. *Jacob was to obey his mother's voice*, ver. 43.

—Children should readily obey their parents in every lawful thing.

971. *Rebekah told Jacob how to escape the danger, ver. 43.*—We should advise and assist those who require our advice and help.

972. *Jacob was to remain with Laban, till Esau's anger abated, ver. 44.*—We should avoid, rather than oppose danger, or the anger and malice of others.

973. *Jacob was to depart, that Esau might forget his injury, ver. 45.*—We should endeavour to prevent, or to lessen the sins of our enemies, even for their own sakes.

974. *Rebekah was to send and fetch Jacob from his exile, ver. 45.*—We should endeavour to lighten and shorten the privations of others.

975. *Rebekah endeavoured to prevent the loss of both of her sons at once, ver. 45.*—We should lament, and endeavour to prevent the evil consequences of our own sins.

976. *Rebekah was weary of her life, ver. 46.*—We should patiently bear the afflictions of life.

977. *Esau's wives grieved his mother, ver. 46.*—We should never grieve our parents by improper or ungodly alliances.

978. *Rebekah made the conduct of Esau's wives an excuse for Jacob's departure, ver. 46.*—We should be candid in all our dealings; and should never speak evil of others to advance some project of our own.

SECTION XLVII.

Jacob is again Blessed, and sent to Laban.

Gen. xxviii. 1—9.

1. And Isaac called Jacob, and blessed him, and (1) charged him, and said unto him, Thou shalt not take a wife (2) of the daughters of Canaan.

1. Gave strict orders to.—2. From among the young women.

1. Who called? Whom did Isaac call? What did

Isaac do to Jacob when he had called him? Who was blessed? By whom was Jacob blessed? What charge did Jacob receive? What was Jacob not to take? A wife of whom? Who was not to take a wife of the daughters of Canaan?

2. (1) *Arise, go to Padan-aram, to the (2) house of Bethuel thy mother's father, and (3) take thee a wife from thence of the daughters of Laban thy mother's brother.*

1. Make yourself ready, and.—2. Family.—3. Marry in that place one.

2. *To what place was Jacob to go? To whose house? Who was Bethuel? What was Jacob to do at Padan-aram? What was Jacob to take? From whence was Jacob to take a wife? Of whom was Jacob to take a wife? Of whose daughters? Who was Laban?*

3. And God Almighty bless thee, and make thee fruitful, and (1) multiply thee, that thou mayest (2) be a (3) multitude of people;

1. Give thee many children.—2. Become the father of,—3. Great number.

3. *What blessing did Isaac give Jacob? Who was to bless him? Bless whom? What did Isaac wish God to do to Jacob? Make whom fruitful? What did he wish God to do to Jacob, besides making him fruitful? Why did Isaac wish God to make Jacob fruitful and to multiply him? That he might be what?*

4. And give thee (1) the blessing of Abraham, to thee and to thy (2) seed with thee; that thou mayest (3) inherit the land (4) wherein thou art a stranger (5) which God gave unto Abraham.

1. What he promised to.—2. Children.—3. Receive for a possession.—4. In which.—5. The country that.

4. *What did Isaac wish Jacob and his seed to get from God? The blessing of whom? Whom did he wish to get the blessing of Abraham? To whose seed? What would Jacob do if he got the blessing of Abraham? Who would inherit the land? What land? Who was a stranger in that land? What had God given? To whom had God given that land?*

5. And Isaac sent away Jacob: and (1) he went to Padan-aram unto Laban, son of Bethuel the Syrian, brother of Rebekah, Jacob's and Esau's mother.

1. Jacob.

5. *What did Isaac do with Jacob?* Who was sent away? Who sent Jacob away? To what place did Jacob go? *To whom did Jacob go?* Who was Laban? What was Bethuel? What was Laban to Rebekah? Who was Rebekah's brother? Who was Jacob's and Esau's mother? Who were Rebekah's sons?

6. When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, to (1) take him a wife from (2) thence; (3) and that, as (4) he blessed (5) him, he gave him a (6) charge, saying, Thou shalt not (7) take a wife of the daughters of Canaan;

1. Marry.—2. That place.—3. And when he heard that.—4. Isaac.—5. Jacob.—6. Command.—7. Marry one.

6. *What did Esau see?* What had Isaac done to Jacob? Whither had he sent him? *For what purpose was Jacob sent to Padan-aram?* What was he to take? From whence was Jacob to take a wife? *What charge had Isaac given to Jacob when he blessed him?* Of whom was Jacob not to take a wife?

7. And that Jacob (1) obeyed his father and his mother, and was gone to Padan-aram;

1. Had done what he was charged to do by.

7. *What had Jacob done?* Whom had he obeyed? Whose father and mother? Who had obeyed his father and mother? *Whither was Jacob gone?*

8. And Esau seeing that the daughters of Canaan (1) pleased not Isaac his father.

1. Were not liked by.

8. *What pleased not Isaac?* What daughters pleased not Isaac? Who saw this? Whom did the daughters of Canaan not please? Who was Isaac?

9. Then went Esau unto Ishmael, and took (1) unto the wives which he had, Mahalath, the daughter of Ishmael, Abraham's son, the sister of Nebajoth, to be his wife.

1. Besides.

9. *To whom did Esau go?* Who went to Ishmael? *What did Esau take?* Unto what did he take Mahalath? Who was Mahalath? Who was Ishmael? Of whom was Mahalath the sister? What did Esau take Mahalath to be? To be whose wife? Whom did he take to be his wife?

LESSONS.

979. *Isaac called Jacob, and blessed him, ver. 1.*—When we perceive the will of God, we should voluntarily and cheerfully acquiesce in it.

980. *Isaac, at parting with his son, gave him a solemn charge, ver. 1.*—Parents should give advice and direction to their children, especially at parting, or when absent from them.

981. *Jacob was not to marry any of the daughters of the ungodly Canaanites, ver. 2.*—We should carefully keep ourselves from the pollutions and temptations of ungodly people.

982. *Jacob was to take a wife from among the daughters of Laban, ver. 2.*—We should cultivate the friendship of godly people, and endeavour to connect ourselves with pious families.

983. *Isaac prayed that God might bless Jacob, ver. 3.*—We should desire the blessing of God for our children, in preference to temporal honours or riches.

984. *Isaac prayed that God would make Jacob a multitude of people, ver. 3.*—Children are a blessing to parents, when they are trained in the fear of God.

985. *Isaac prayed that Jacob might inherit the blessing of Abraham, ver. 4.*—We should copy the good example of holy men, and “be followers of them who through faith and patience are now inheriting the promises.”

986. *Isaac prayed that Jacob and his seed might inherit the land of Canaan, ver. 4.*—We should endeavour to promote the temporal good of our children, when it can be done without detriment to their spiritual welfare.

987. *Isaac sent away Jacob, ver. 5.*—Parents should submit to the absence of their children, when circumstances in providence render it expedient or necessary.

988. *Jacob went to the people to whose company his father recommended him, ver. 5.*—We should be

ready to follow the advice of our parents, especially as to the company we keep.

989. *Esau took notice of Jacob obeying his father, ver. 6.*—We should mark the good conduct of others, for the purpose of imitating it.

990. *Isaac's charge to Jacob not to take a Canaanitish wife, made Esau take another wife to those which he formerly had, ver. 6 and 9.*—We should be wise and discriminating in following an advice which is given to another.—A recommendation given to one, must not be literally followed by all.

991. *Jacob's obeying his father, in going for a wife, made Esau add another to those which he had, ver. 7 and 9.*—We should not blindly follow the example of others, without considering whether or not it be proper in our case.—That which is duty in one, may be sin in another.

992. *When Esau saw that the Canaanitish women did not please his father, he took a wife from among the Ishmaelites, ver. 8 and 9.*—We should study the wishes of our parents, and endeavour to please them in every thing which is lawful.

SECTION XLVIII.

Jacob's Vision of a Ladder reaching Heaven.

Gen. xxviii. 10—22.

10. And Jacob went out from Beer-sheba, and went (1) toward Harran.

1. In the direction of.

10. From what did Jacob go out? Who went out from Beer-sheba? Toward what place did Jacob go?

11. And he (1) lighted upon a (2) certain place, and (3) tarried there all night, because the sun was set: and he took (4) of the stones of that place, and put them for his pillows, and lay down in that place to sleep.

1. Stopped at.—2. Particular.—3. Remained.—4. Some.

11. Upon what did Jacob light? Who lighted up-

on a certain place? *What did Jacob do when he lighted upon a certain place?* Where did Jacob tarry? How long did Jacob tarry? Why did he tarry there? What did Jacob take? What stones did he take? *What did Jacob do with the stones of that place?* What did he take for his pillows? *What did he do when he had taken the stones for his pillows?* Where did he lie down? For what purpose did he lie down?

12. And he dreamed, and, (1) *behold*, a ladder set upon the earth, and the top of it reached to heaven: and, behold, the angels of God (2) *ascending* and (3) *descending* on it.

1. Was surprised to see in his sleep.—2. Going up.—3. Coming down.

12. Who dreamed? *Of what did Jacob dream?* Upon what was the ladder set? What was set upon the earth? *To what did the top of the ladder reach?* What reached to heaven? *Who ascended and descended on the ladder?* What angels? What did the angels do? On what did they ascend and descend?

13. And, behold, the Lord stood above it, and said I am the Lord God of Abraham thy father, and the God of Isaac: the land (1) *whereon thou* *fliest*, to thee will I give it, and to thy (2) *seed*:

1. On which.—2. Children after thee.

13. *Who stood above the ladder?* Where did the Lord stand? Above what? *What did the Lord say?* Whose God was the Lord? Who was Abraham? Whose God was he besides the God of Abraham? *What did God say of the land?* To whom was God to give the land? What land was God to give to Jacob and his seed? Who was lying on the land?

14. And (1) *thy seed shall be as* the dust of the earth; and (2) *they* *shall spread abroad* to the west and to the east, and to the north, and to the south; and (3) *in thee*, and (3) *in* (4) *thy seed*, shall all the families of the earth be (5) *blessed*.

1. Thy children *shall* be as numerous as there appears to be particles in.—2. Thy children shall increase so much, that they shall have to go.—3. By means of.—4. Christ, who shall be of thy posterity.—5. Benefited, and made happy.

14. *What was Jacob's seed to be?* As what dust? *What was to be as the dust of the earth?* Whose seed? *Whither was Jacob to spread abroad?* Who were to be blessed? What families? How many

of the families of the earth? What was to happen to all the families of the earth? *In whom were all the families of the earth to be blessed?*

15. And, behold, I am (1) with thee, and will keep thee in all places (2) whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have (3) spoken to thee of.

1. At all times beside.—2. To which.—3. Promised and told.

15. *What did God say he would do to Jacob?* Who was to be with him? With whom did God say he was to be? What was God to do to Jacob wherever he went? Who was to keep him? *Where was God to keep Jacob?* Whither was God to bring him? Into what land? Who was to be brought again to that land? *What was God not to do?* Leave whom? Who was not to leave Jacob? *Till when was God not to leave Jacob?* Till he had done what? To whom had God spoken of this?

16. And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place, and I (1) knew it not.

1. Did not know of it.

16. Who awaked? Out of what did Jacob awake? *What did Jacob say when he awaked?* Who was in that place? Who did not know it? Did not know what? Who said this? When did Jacob say this?

17. and he was afraid, and said, How (1) dreadful is this place? This is (2) none other but the house of God, and this is the gate of heaven.

1. Awful and solemn.—2. Nothing less than.

17. Who was afraid? *What did Jacob say when he was afraid?* What did he say that place was? What was dreadful? What was the house of God? What did Jacob say the place was, besides being the house of God? What gate? What was the house of God and the gate of heaven?

18. And Jacob rose up (1) early in the morning, and took the stone that he had put for his (2) pillows, and set it up for a (3) pillar, and poured oil upon the top of (4) it.

1. Before day-break.—2. Head to rest on during his sleep.—3. Lasting memorial of what had happened there.—4. That stone.

18. Who rose? When did Jacob rise? *What did Jacob do when he arose early in the morning?* What

had he put for his pillows? For what purpose had he used the stone? What did he set up? *For what did he set this stone up?* What did he do when he had set up the stone? What did he pour? On what did Jacob pour oil? On what part of the stone was the oil poured?

19. And he called the name of that place (1) *Beth-el*: but the name of that city was called *Luz*, at the first.

1. The house of God.

19. *What did Jacob call that place?* What did he call *Beth-el*? What was called *Luz*? When was this city called *Luz*?

20. And Jacob (1) *vowed a vow*, saying, If God will be with me, and will (2) *keep me in this way that I go*, and will give me bread to eat, and (3) *raiment to put on*,

1. Made a promise.—2. Guide me in all my goings.—3. Clothes.

20. Who vowed? *What did Jacob vow?* If what? If who would be with him? *What did Jacob wish God to do to him besides being with him?* Keep whom? Keep in what? *Give him what?* What was to be done with the bread? What was to be done with the raiment? If who give him bread and raiment?

21. So that I come again to my father's house in (1) *peace*; then shall the Lord be my God.

1. Comfort and safety.

21. *To what place did Jacob desire to come?* To whose house? Whose father's house? In what did he wish to come to his father's house? *What was God to be to Jacob, if these things happened?* Who was to be his God? Whose God was the Lord to be?

22. And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt (1) *give me*, I will (2) *surely give* (3) the tenth unto thee.

1. In thy providence bestow upon.—2. Certainly.—3. A tenth part of it.

22. What had he done with the stone? Who had set up the stone for a pillar? *What was that stone to be?* Whose house? What stone was to be God's house? *What was Jacob to give?* A tenth of what? Unto whom was Jacob to give a tenth?

LESSONS.

993. *Jacob left the house of his father*, ver. 10.—We should patiently submit, when called on in providence, to leave our relations and friends.

994. *Jacob went, as directed, towards Haran*, ver. 10.—Children should endeavour to follow the advice and direction of their parents.

995. *Jacob lodged in the open air all night*, ver. 11.—We should be very grateful to God for all our temporal comforts.

996. *Jacob took stones for his pillows*, ver. 11.—We ought not discontentedly to refuse the use of any comforts or accommodations, which God in his providence is pleased to bestow upon us, however humble or small those comforts may be; but should gratefully make use of them for our comfort, and for his glory.

997. *Jacob lay down in that place to sleep*, ver. 11.—We should bear with fortitude, with resignation, and with contentment, all the privations to which we may be exposed in the good providence of God.

998. *God showed Jacob a ladder set up between heaven and earth*, ver. 12.—God has, by Jesus Christ, established a communication between earth and heaven.

999. *The angels of God ascended and descended between heaven and earth*, ver. 12.—Angels are employed as ministering spirits to all God's people.

1000. *The Lord stood above the ladder*, ver. 13.—We should always associate God with our ideas of the glories and happiness of heaven.

1001. *God revealed himself to Jacob as the God of Abraham and of Isaac his father*, ver. 13.—We should be grateful to God for pious parents, and should endeavour to imitate their conduct.

1002. *The land on which Jacob lay was to be given to him and to his seed*, ver. 13.—We should be fully

satisfied with the present dispensations of God's providence, and ought always to cherish a feeling of satisfaction in the promises of God.

1003. *In Jacob men were to be blessed*, ver. 14.—We should endeavour to make ourselves and our families a blessing to others.

1004. *In Jacob's seed, (or Christ, the Messiah,) men were to be blessed*, ver. 14.—We should seek to be blessed in Christ, who is the only appointed way to happiness and God.

1005. *All the families of the earth were to be blessed in Jacob's seed*, ver. 14.—We should endeavour to spread abroad the knowledge of the gospel over all the earth.

1006. *God was to be with Jacob and was to keep him*, ver. 15.—We should diligently seek, and constantly rely upon, the presence and protection of God.

1007. *God was to be with Jacob, and was to keep him in all places whither he went*, ver. 15.—We should go no where, and should do nothing, in which we cannot enjoy the presence, or expect the blessing and protection of God.

1008. *God was infallibly to bring Jacob again into that land*, ver. 15.—God will not leave his people to be destroyed by their enemies, or even by themselves, till he has fully accomplished in them his promised salvation.

1009. *God was not to leave Jacob till he had accomplished all that he had spoken to him*, ver. 15.—We should implicitly rely on the goodness and faithfulness of God in every condition and circumstance of life.

1010. *Jacob now knew that God was in that place*, ver. 16.—We should always realise the presence of God, in every place and in every duty.

1011. *Jacob thought not, or knew not, before, of God's being present*, ver. 16.—We should confess and

repent of our former ignorance and indifference to the presence, the forbearance, and the kindness of God.

1012. *Jacob was afraid, and said, "How dreadful is this place!"* ver. 17.—We should cherish a holy reverence and awe of God, in his house and ordinances.

1013. *Jacob said, that this was the gate of heaven,* ver. 17.—We should always take delight in the house and ordinances of God, and consider them as the principal appointed way to God and heaven.

1014. *Jacob rose up early in the morning,* ver. 18.—We should not delay our holy resolutions and pious endeavours to serve God.

1015. *Jacob set up a pillar in the place where God revealed himself to him,* ver. 18.—We should use all proper means for calling up to our future recollections the numerous instances of God's mercy and goodness.

1016. *Jacob set up the stones of his pillows for a pillar of remembrance,* ver. 18.—The privations of the Christian, and those circumstances in providence which he most feared, and felt most distressing, will generally be found among his greatest blessings, and will afterwards be remembered with the deepest gratitude.

1017. *Jacob poured oil on the stones of his pillows which he had set up,* ver. 18.—We should sanctify to God all our privations, our mercies, and our hopes.

1018. *Jacob called the place "Beth-el," or the house of God,* ver. 19.—We should record the mercies of God to us, for the purpose of encouraging, and comforting and edifying others.

1019. *Jacob vowed a vow,* ver. 20.—We should frequently renew our vows to God.

1020. *Jacob said, that as God had promised to be with him, to keep him, to provide for him, and to bring him back again to his father's house in peace,* (See ver. 15.) *he therefore took God to be his God,* ver. 20, 21.—The constant kindness, and numerous promises

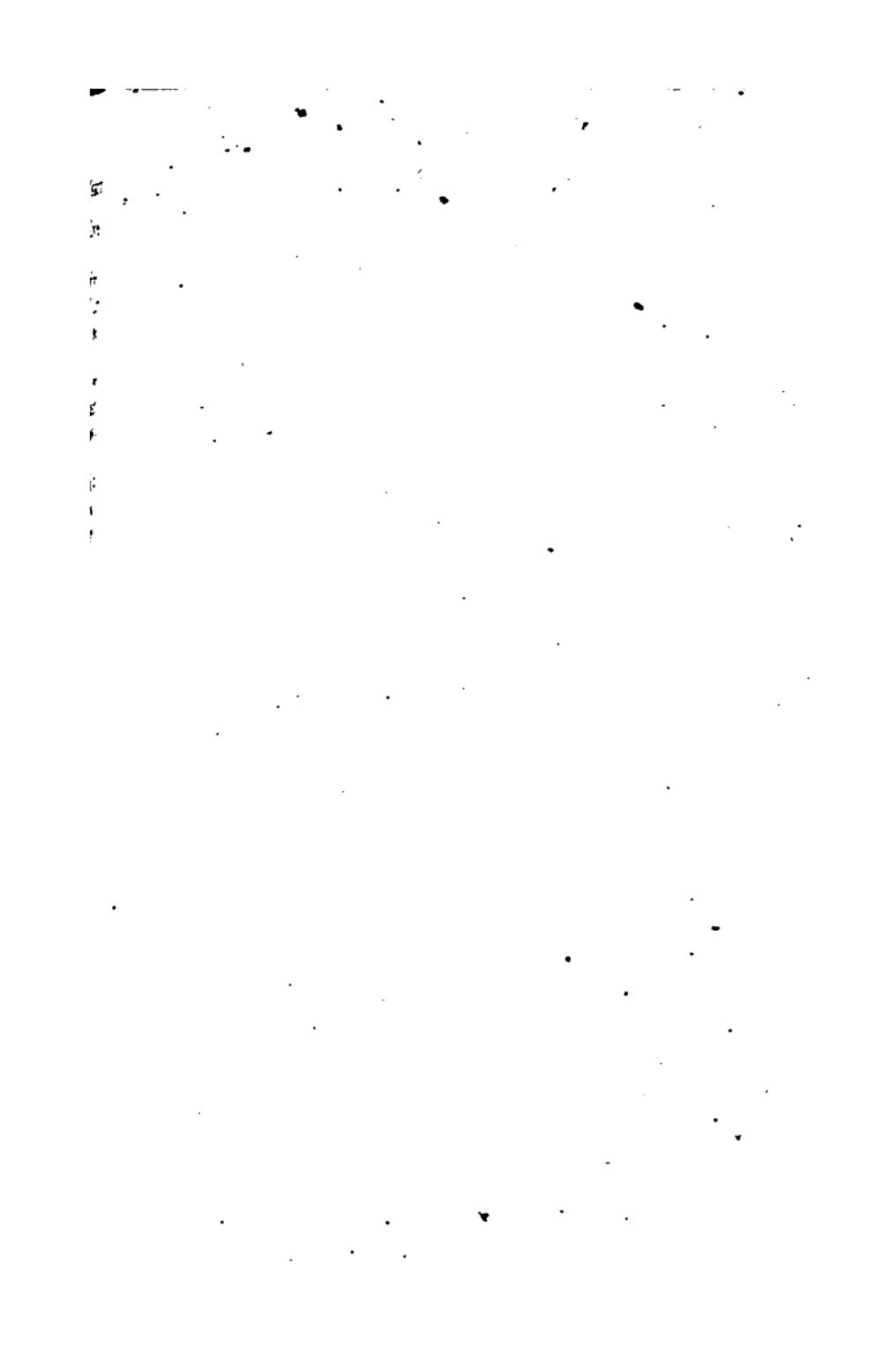
of God to us, should lead us to devote ourselves constantly and entirely to his service and glory.

1021. *Jacob was to make that stone a house for God*, ver. 22.—We should, under every change of circumstances, make provision for the worship and service of God.

1022. *Jacob acknowledged that all that he was to receive was from God*, ver. 22.—We should ascribe all our riches, honours, prosperity, and happiness to God as their author and their giver.

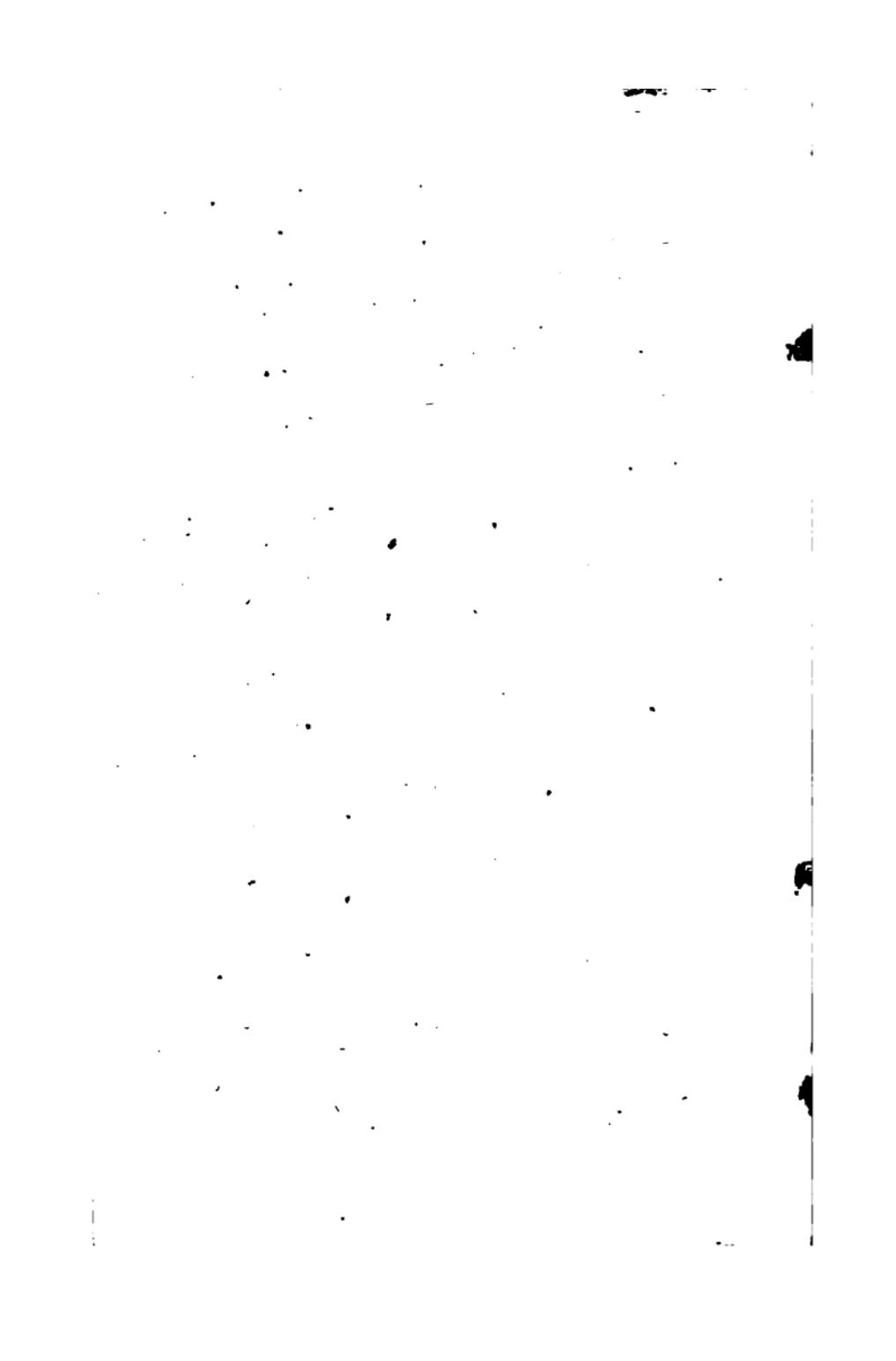
1023. *Jacob vowed to give to God a tenth of all that he was to receive*, ver. 22.—We should be liberal of God's bounty to us, in promoting the knowledge of his name, and the extension of his glory.

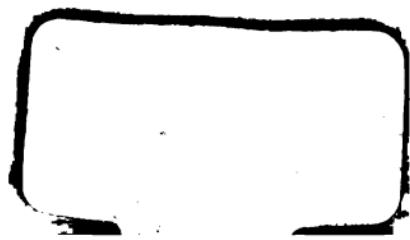
END OF THE FIRST VOLUME.











38 ¶ Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins.

39 And by him, all that believe are justified of all the things, from which ye are not to be justified by the law of Moses.

40 Beware therefore, lest that come upon you, which is spoken of in the prophets:

41 Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in nowise believe, though a man declare it unto you.

42 And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them in the next sabbath.

43 Now when the congregation was broken up, many of the Jews and religious preservatives followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God.

44 ¶ And the next sabbath-day came almost the whole city together, to hear the word of God.

45 But when the Jew-

A. M. 29.

Da. 24. 29.

1 Cor. 15. 12.

1 Cor. 15. 11.

1 Cor. 2. 4.

1 Cor. 3. 1.

1 Cor. 3. 1